

Jesus Kingdom

Enduring 1/2 world K.
no criticism - Program

1. Lk 12:15. Aman's life

His simple Life

About Riches

Take no thought

Not this age

The Church & wealth

Capitalism

Tanda - Kagawa, Lincoln
Orientals. Korea

2. John 8:32. Freedom

Know the truth - ~~Pilate~~

Context - a's seed

Sin? What is it

Redemption

Sin no more bling
atmosphere

Freedom in Christ

Paul - long servant
not in the grip of sin

3. John 18:36. Not of
this world - Pilate

not Nationalism

Jews. Germany - Russia

Christians Separated

1 Pet. 2:9 - chosen

Royal - holy - peculiar

Regeneration - New Birth

Seek first. 1 Cor. 1:25-29

Not many wise

Necessity - what kind

Dr's perspective

How do we differ?

1/3 Temptations

Conclusion Attitude

1. materialism - clutter
you are man man

2. sin - modernism
disease & death - reform
self or re-birth - Redeem
then & human betterment

3. spiritual kingdom
live by sword - Flute
Syrian shepherd dog

Jesus program

Lk. 4:16-30 9/1, 26 6/11

Synagogue

Humble service

1 John 2:15-17

Love not the world

The Lighted Church in a Darkened World
Dr. Herbert Booth Smith

1. The light of truth in the midst of confusion and falshood.
2. The lamp of altruism and brotherhood in a world of provincial nationalism.
3. The lamp of righteousness in a worl of brute force.
4. Zeal for the Kingdom of God in a world indif-ferent to spititual values.
5. Regeneration as preliminary to reconstruction.

THE PROGRAM OF JESUS

INTRODUCTION: THE BLACKOUT IN JESUS TIME AND TODAY
NO CRITICISM OF JESUS BUT OF THE CHURCH

DISCUSSION:

I. AS TO MATERIAL WEALTH: GOD AND DAEMON: ECONOMIC
VALUES TODAY... THE CHURCH AND WEALTH.. CAPITALISM
GHANDI AND KAGAWA.

II. FREEDOM. FROM WHAT? SCIENCE AND CIVILIZATION
THE JEWS BOAST... ABRAHAM'S SEED NOT BONDAGE. BONDSERVANTS
OF SIN.. WHAT IS SIN? THE REDEMPTION THERE... THE HEART
DECEITFUL (JEREMIAH).. THE BARBARISM OF TODAY.. FREEDOM
IN CHRIST

III. A SPIRITUAL KINGDOM... NOT NATIONALISM
DISSAPPOINTED THE JEWS.. GERMANY, ITALY, JAPAN.. CHRISTIANS
AS SEPARATE FROM THE WORLD... SAINTS, - TESTS, ELECT RACE
NOT MANY WISE, ETC. HOW ARE WE DIFFERENT?

over

Program of Jesus

Introduction

- ~~precipitated~~
- new age "something"
- ✓ grips
- Mohammedanism "share"
- ✓ spake Church. *7000 Societies*
- ~~meditation~~

- Discussion *Lk 12:15 - a man's life*
- accumulation ✓ "poor saints"
- inheritance
- ~~imagination~~ - Capitalism
- great wealth - Church
- kowtowing
- redistribution 4% - 80%
- ✓ the system Japanese
- ✓ world leaders Gandhi
- Lenin*

FREEDOM *John 8:32 life shall know*

- ✓ dulled sin
- redemption
- need (Jeremiah)
- ✓ sin battle (Armageddon)
- palsy *adultery, from then, 1870 for 700*
- same effort
- ~~Oxford~~ ✓

✓ freedom in Christ

Spiritual Kingdom *John 18:36*
 nationalism *my Kingdom*
 outbreak *Italy* over

subserviant
separation
Korean Church
separate
regeneration "first"
✓ weak things *cells*
piled up references
✓ trained leaders *Peer*
✓ not different
Living Person *Matthews*
Smith

Conclusion

clutter
reform selves
sword flute
Nazareth depreciation
not the world *Moody*

The Program of Jesus

Texts:-

Luke 12:15-A man's life consisteth not in the number of things which he possesseth. *17 Her. Year e*

John 8:32-Ye shall know the truth and the truth shall make you free

John 18:36-My kingdom is not of this world.

Scripture:- Luke 4:16-30

Introduction"Clash of World Forces precipitated thoughts- A new age Will never go back-Headed for something-"No time like this"

Xty at grips with non-Ch. systems

the Radio & rapid com. Formerly, corner

2 Pet. 3:10 *heavens - elements - earth - works*

Much said of failures of Church

Admit yet growth-c/non.Ch. relig

No criticism of Jesus-even non-Ch teacher(spake), Example no sin

Follow His program-3 texts

Do not be consumed by worry and anxious planning.

Discussion *Luke 12:15*

1. Not in the accumulation of material wealth-Creator but when he came-nor his disciples. *mk. 10: 23*

Much to say-quote texts (hardly rich toward God-treasures *Mat 6. 20*)

Seek first covetousness, etc.

Mat 6: 23 Thous. 2k. 12: 15

This not the spirit of this age nor often of the Church & Ch-s Economic values paramount-must feed in order to save.

Church accumulated great wealth
lands, endowment, buildings
costly clothing for the clergy

Church linked with capitalism
In part the charge true. Need
re-adjustment, distribution, wealth
Public ownership, natural resource
Perhaps no private ownership
of real estate. Limit fortunes

Not attitude of Church, Xtian people
Willing, give to poor, missions
But not give up the system
Xtians like to control wealth
Even missionaries - diff. standards

Do not square with teachings of J
Spirit of the early Christians
Jesus words true - Great leads to
Mussolini Kagawa - Schubert

The Inefficiency of Our Efficiencies

Send. Munich Nov. 1934
Foster - June 7, 1936
Rome NY. May 31, 1942
Canga NY .. 31, 1942
Newburgh Nov 8, 1942
Wildwood, N.Y. .. 11, 1945
Pismo Beach, Calif. Jan. 25, 1948
Trick Hill, Ind. Calif. July 15, 1951
La Crescenta .. July 29, 1951
Hayward, Calif. Sept. 20, 1951
Brea, Calif. LA Nov. 11, 1951
Balm Springs Cal. June 7, 1953
2nd. Presb. Ch. - La. Apr. 4, 1954
Tracy, Calif. - June 25, 1954

2

2. Freedom but from what? *9 no 8: 32*
Ye shall know the truth. Did it
mean enlightenment, civilization
scientific truth? a la modernist
Jews reply-never in bondage??
Reply-Commit sin, bondservant of
If the Son shall make you free
Not Abrahams seed-superstition
Freedom from Sin Progress today
Dulled sense of sin. Then wrong
now right-moral standards changed
What is truth? What is sin?
Is catechism answer good?

Redemption, the theme of Script.
Our work-make free from sin
Purpose of Jesus' coming. Lamb
of God. His own self bare our
sins (1 Pet. 2:24)

The need. Jer. 17:9. Heart deceit-
ful above all things and ex-
ceedingly corrupt. Who can know
Prisoner of Nazi-Dogs of hell
may be let loose in any land
Even we might join lynchers.
Jon. 5:14; 8, 11.

Jesus healed-Go and sin no more
Our philanthropy, social serv
missionary work, hospitals, ..
relation to sin-not compromise
Oxford movement (criticism)
Paul all things. Meat to idol

Freedom in Christ- mind of Xst
Not want to do what is wrong

2nd 18'36, 37

3. A spiritual kingdom My K
is not of this world.

Not Nationalism In this Jesus
dissapointed the Jews-Their
ideas of the Messiah
Nationalism today-Can't disarm
Italy wants soldiers-Church
serve the state (Germany)
Nationalism in the Korean Church

True Christians are to be separate
In the world but not of the world
Saints, spiritual house, elect
race, holy priesthood, a people
for God's own possession

Regeneration-new birth-new man
strangers-citizens of heaven
Seek first the kingdom of God
Things above-spiritual (eternal)

mighty noble
1 Cor 1:25-29
Not many wise, rich, powerful call
foolish (wise) weak (mighty) ignorant

Need for better trained leaders
 Both missionaries and Ch. leaders
 Emphasis on organization-methods
 But if not leaders in spirit-
 Dr Spaeer: Followers of Christ?

Why do we hear-Xtians not dif-
ferent from non-Christians?

Our problem is to live in the
 world and yet apart-to mix
 with the world and win people
 to Xst and yet not follow non-
 Christian practices & beliefs

Herbert Barth Smith

The Three Temptations

Conclusion

1. What is our attitude towards materialism and m. things
 Do we clutter up our lives?
 Are we in any sense trying to worship both God and mammon?
 Do we support property holding and capitalistic systems that are contrary to the spirit of Christianity?

2. What is our attitude toward the modernistic systems of salvation. Does sin cause disease or death? Can we reform ourselves or must we be re-born? Is the greatest need of the world still redemption from sin or will human betterment movements suffice to cure the world's ills?

3. Are we convinced that the Kingdom of God is spiritual and not national nor international? Do we believe what Jesus said about those who live by the sword and are we willing to suffer to help bring about a warless world? 7/1/70

Jesus outlined his program when he entered upon his ministry. In the synagogue in Nazareth. Gave Him an O.T. Read Is. 61:1 - The Spirit of the Lord (Lk. 4:18-9) A mistake to read only on the literal sense.

People of Nazareth wondered at words of grace. They missed a blessing because of unbelief and so may we.

Our part is to open the door and let Him in to take possession of our lives, our homes To follow his program in paths of humble service, and to remember that we are to "Love not the world, etc. And that "The world passeth away" etc 1.J.2:17 abideth forever.

THE SUPERNATURAL IN CHRISTIANITY

Text: Heb. 2:4 - God also bearing witness both by signs and wonders and by manifold powers, and by gifts of the Holy Spirit, according to His own will.

Scripture Lesson: Heb. I:1-2:4

Introduction

The supernatural in the text. Our present day emphasis on the natural. In naturalistic religions (Buddhism, etc) inject sup. elements. Men seeking God. In Ch'ty, God seeking men in sup. ways. These not injected but original. Question Does God reveal himself supernaturally or confine himself to nature? Decided by evidence, e.g. resurrection of Jesus, the conversion of Paul, sup. appearances, etc.

Discussion

I. Miracles - Difficult in a scientific age. Explain by natural causes. Ridiculous (axe, Jonah - Jesus reference to Jonah) Joshua - dial of Ahaz returning 10 steps. East wind (Red Sea & Jordan (flood) Jericho. Sennacherib (185,000), Same as a miracle but by natural causes.

Admit that God uses nat. causes and not be reluctant to admit sup. causes Christian doctors and prayer. Some nat. cause explan. fail, e.g. 5000 Some say we don't know all the nat. causes.

What about raising from the dead? 3 by Jesus, 1 by Peter, 1 by Elisha and Jesus own resurrection? In explaining by nat. causes not be loathe to admit sup

Meaning of a miracle. Bible Dict. "Events in the external world wrought by immediate power of God and intended as a sign of attestation"

The greater works of John 14:12
In medicine and other sciences, con-
version of thousands, but not miracles

Periods of miracles: 1) Egypt; 2) Elijah
and Elisha; 3) Daniel; 4) Int. of Ch'ty
Times of spiritual darkness God man-
ifested himself. Are there miracles
today? If world lapses into spiritual d

2. The inspiration of the Scriptures

X As compared with other books. Why only
66 books? Will there be others? additions
"Thus saith the Lord". Heb. 1:1 "God having
of old time spoken unto the fathers
by the prophets, hath in these last
days spoken by His Son". "Well spake,⁴³
the Holy Spirit through Isaiah". Writers
of other religions make the same claim.

Effect upon readers - changed lives
Why first place to the Bible? Might
have expected Bible from Greek, Egypt
Why from the Hebrews? God chose weak
If not by inspiration, why superior?

Why the neglect by some? Organist
for 30 yrs. (no Bible in home). Why the
ignorance of so many? Why the lack of
emphasis on B. in Relig. Educ.? The B.
not a fetish. No need of fanciful ~~int~~
interpretation. Examine as other books

X Illus. Bronze statue at Ponca City,
Okla. Winning of the West. Pioneer woman
Erected by E.W. Marland. Orig. in N.Y.
Cost \$350,000. 12 sculptors competed.
One, ax in mother's hand; another, a gun
Winner, Bryant Baker, a Bible in hand.

Feb. 10, 1946 Wildwood, N.J.

Dec. 17, 1950 Ravenswood, W. Va.

Jan. 14, 1951 Montrose, Pa.

Jan. 14, 1953 Palm Springs Calif.

3. A supernatural Christ

All today pay homage to Him.

But what kind of a Christ? Belief in Virgin Birth, bodily resurrection, miracles not necessary.

How can we be saved by a human Christ? How could he be made divine? How explain his casting out demons?

Was it accommodation or didn't he know?

The doctrine of the church, Jesus the Son of God. Nicea, 325 A.D. "very God of very God". John's Gospel (Yi Sang C

Who is the anti-christ? I & II John

"This is the antichrist even he that ~~X~~ denieth the Father and the Son" "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is the spirit of the Anti-

He taught with authority. The testimony of Nicodemus. Never man so spake. Only great teacher ahead of his time c/f Confucius, and others. How could Jesus speak for a generation 2000 yrs

hence? *Matt. 27:54 - Gen 14:14 - Song 2:8*

4. The presence of the sup. Holy Spirit

God's two contacts with the world- Word and H.S. All Christians believe in the H.S. Influence or person? Without a body that we can see. At baptism of Jesus, (dove). At Pentecost, (Tongues of fire, a wind). Presence not localized

How can we think of H.S. as doing work of a person? teacher, guide. We feel the influence of others on victrola, radio, books. (Story, Now for some real fo Second hand contacts but not same as HS

Illus. Sitting in room alone. A great and good person enters. How did Jesus know the woman touched him?

Mk. 13:11 - When they deliver you up - - not ye that speak but the Holy Ghost Rk 13:12

The need of our times to realize the presence of the H.S.c/f with God's presence in nature..in song, prayer, in reading the Word.

Conclusion

Spiritual tendencies in a materialistic world. Philosophers and scientists believe in a spiritual origin called God or other name. Scientists find force the origin of the material (Smashing the atom)

Present day education too much to do with the material-lacking in moral and religious training. More study of Bible and reading of religious literature needed.

Much study of comparative religions Take the good of all. Tendency to make Ch'ty just another religion instead of the only way of salvation. We should preach Christ as Saviour, winsome way.

Watered the content of the Gospel message until we have lost a passion for souls. All who are sincere will be saved so it is said. Modernists, Universalists, etc. are not evangelistic.

As Christians we must live in the realm of the supernatural. Think about "principalities and powers of the air, hosts of wickedness in heavenly places", an "angels who are ministers to those who "shall inherit salvation"

Keep feet on ground and heads in the clouds, not level our religion to things of the world. God has come down to earth to lift us up.

2 Pet. 1:21. For prophecy came not in old time by the will of man; but holy men spake as they were moved by the H.G.

2 Tim. 3:16 all Scripture given by inspiration

before
THE GOSPEL ~~AND~~ THE END

Matt.25:14 And this Gospel of the kingdom shall be preached in all the world for a witness ~~unto~~ unto all nations: and then shall the end come.

Mar.13:10 And this Gospel must first be published among all nations.

preached See Matt.24:1-14; Mark 13:1-10;
Luke 21:5-19

.....
INTRODUCTION

The preaching of the Gospel the
There is a relationship between the ^{Second} Coming of Christ and the the end of the world. We not sure how to interpret the words 'unto all nations among all nations'

In the Great Commission (Matt.28:1) Jesus said, 'Go Ye therefore and teach all nations' According to Mark 16:13 he said: 'Go ye into all the world and preach the Gospel to every creature'.

If every creature' is the same as 'unto all nations', 'among all nations' it does not mean that every person in the world must hear the Gospel before the end can come.

Whole Creation

2

L. According to the statement in Matt. the Gospel is to be preached in all the world FOR A WITNESS UNTO ALL NATIONS.

At the time of the Ascension Jesus said to his disciples, YE SHALL BE WITNESSES UNTO ME (Acts. 1:8) both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth

Another word for witness is 'testimony' When Jesus sent out the twelve he said to them (Matt. 10:18) 'Ye shall be brought before governors and kings for my sake for a testimony against them and the Gentiles'. He also used the same words in Mark 13:9 when he was talking about the end of the world.

From the record we are discouraged from believing that all people will be saved, although some so believe. Dr. Field on universal salvation. The arguments: God's love; "not willing that any should perish" (2 Pet. 3:9); "not to condemn.. but that the world might be saved" (John 3:17); "a great multitude which no man can number" (Rev. 7:9),

It is a common mistake to interpret Scripture and select texts that conform to what we believe with the result that we do not think clearly. (Dr. Abbott's sermon on God.... Dr. Wilkinsons book on the Bling Spot.)

The slogan: "The evangelization of the world in this generation" .. job done... Now every generation must evangelize itself. The History of Christianity does not encourage us to believe that all will be saved. Dr. Latourette.. the incoming tide.. a recession then farther in... The world situation now.. China, N. Korea, Russia, Europe, Great Britain (R. Digest-Sweden; Billy Graham-Norway; Europe-missionaries; England (Mr. Behmer) churches empty (Dr. Little).. In this country, a revival of religion but not deep (Dr. Blake). More professing Christians in the world than ever before, but also more non-Christians. If we think of the Gospel as having been preached to the nations AS A WITNESS.. successful BUT not to the salvation of even a majority of people in any country. Korea, Africa Asia Minor & N. Africa

The Gospel before the End

Jesus taught that many go through the wide gate and down the broad way that leadeth to destruction and that few find the strait gate and the narrow way that leadeth to life (Matt. 7:13-14) It was so then and has been that way ever since.

The sacrifice of Christ is sufficient to save all but not all are saved. "Whosoever will may come." Whosoever believeth BUT not all believe (John 3:16); "Ho every one that thirsteth come" But not all come (Is. 55:1); "Blessed are they that hunger" BUT not all do so (Matt. 5:6); The Biblical record ends: "The Spirit and Bride say come-heareth, Come, athirst, Come-whosoever will let him take the water of life freely, BUT not all do so (Rev. 22:17). The Gospel is the power.. BUT not all believe. (Rom. 1:17)

We are commissioned to preach the Gospel but we do so to the salvation or peril of those to whom the Gospel is preached. We leave to God's mercy those who have never heard the Gospel and do not judge as to whether they save or not, BUT it is a different matter for those to whom the Gospel is preached. We must conclude that they have power to accept or reject. As Jesus said: "No man can come to me except the Father draw him (by the Holy Spirit) BUT he can refuse to come (John 6:44). The case of Paul. From the account it would seem that he was powerless to refuse to yield, BUT he said, "I was not disobedient" .. which implies that he could have been disobedient (Acts. 26:19)

The Gospel before the End

2. In preaching the Gospel as "a witness unto all nations, A LOT OF PEOPLE GET HURT and MANY DIE as martyrs.

It has been so from the beginning and will be so to the end. It was never more so that it has been the last few years in China, Columbia and elsewhere.

When Jesus sent forth the twelve he said: "I send you forth as sheep in the midst of wolves (Matt. 10:16). They shall deliver you up to be afflicted and shall kill you" (Matt. 24:13). Brother shall betray brother to death, and the father the son; and children shall rise against parents, and shall cause them to be put to death" (Mark 13:12) It has all happened in our time

During the last 6 yrs. 53 Protestants have been killed, 40 churches and chapels destroyed, and 120 Protestant primary schools closed. *Columbia*

When the Communists evacuated P.Y. in Oct. 1950, they carried off 120 Seminary students and teachers and all the Christian leaders of the city.

When they occupied Seoul, they invited some 30 of the Christian leaders to the C.L.S. Bld'g, supposedly for a conference and carried them off. The number of Korean pastors liquidated is given from 350 to 500. They are being replaced northern Korean POWs of whom over 600 volunteered for the full time Christian service under the ministry of Chaplain Voelkel and his Korean assistant pastors and of these over 200 are now studying in the Presbyterian Seminary in Seoul.

Like so many other countries the history of Christianity in Korea has been of persecution and martyrdom.

During the first 100 yrs. from 1777, Korean Christians were Catholics. The first foreign missionary was a Chinese priest (James Chu) who arrived in 1794 and was martyred in 1801. The first French Catholic priests did not arrive till 1836-39 and it is estimated that there were 1000 martyrs among Korean Christians because they refused to worship their ancestors.

The first three priests (French) were martyred in 1839 within three years after the first one arrived. More did not come until the 1850ties. During the Great Persecution of 1866, nine French priests and 2 bishops were martyred along with 2000 Korean Christians. Only 3 French priests escaped.

The first Protestant missionary to come was martyred that year (1866). He was Jermain Thomas, a Welshman who came on the U.S. ship 'Gen. Sherman' to interpret and distribute Chinese Christian tracts. At Pyongyang....

✓ Dr. Moffett - catechumen whose father had received a scripture portion. The executioner received one - gave it to his nephew (Yi Yung Tai) who believed, grad. U.C.C., helped Dr. Reynolds translate one (Choi Chi Ryang) received ~~1/4~~ 3 copies ~~1/2~~ ~~1/2~~ ~~1/2~~ ~~1/2~~ - gave to a soldier who papered his house. Choi a Christian - went to house to see the Scriptures. On Sept. 14, 1933, the Presb. Gen. Assembly dedicated the Thomas Mem. Church.

Sung O Lee

Even in N.T. times some doubted. They said: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation. (2 Pet. 3:4). They were reminded that the Lord is not slack concerning His promise, for one day is with the Lord as a thousand years and a thousand years as one day. "Time is with us but with God it is always NOW. (2 Pet. 3:

One reason why we do not think, and /~~ta~~ talk and preach more about the Second Coming is because a minority of Christians make it an obsession and they weary us. They even set the time which Jesus said neither man nor the angels but only the Father knows (Matt. 24:37) ~~But~~ It is not for us to know (Acts. 1:7

However we miss much of the glow of the Christian life by not waiting, watching, praying for His return like waiting for the arrival of some loved one. We expect to go to him instead of Him coming to us as is indicated in 1 John 3:2: "When He shall appear we shall be like him; for we shall see Him as He is". Do you remember how the book of Revelation closes? Jesus says, "Surely I come quickly. Amen Even so come Lord Jesus".

3. Jesus told us that persecution and martyrdom will continue to THE END WHICH WILL BE SUDDEN AND IS IMMIMENT.

We had a missionary in Korea, a layman who ridiculed the idea that the end of the world would be catastrophic clysmic, that "the day of the Lord will come as a thief in the night; in which the heavens will pass away with a great noise; and the elements will melt with fervent heat, the earth also and the works that are therein shall be burned up" as 2 Pet. 3. Since then we have had the atom bomb and the hydrogen bomb and we are living in dread that suddenly we may be blown up

Jesus spoke at some length about the END*THAT IT WOULD BE LIKE LIGHTNING that cometh out of the east and shineth even unto the west (Matt. 24:27), that we would see him coming on the clouds as he went away in his Ascension (Acts 1:11) that it would be sudden like a thief coming in the night; therefore we should be ready for in such an our as we think not the Son of Man cometh. (Matt. 24:44)
(THE SORAI STEAMER**TEURSBURY BOY)

There will be signs of his coming ~~but~~ like his first coming not many will be able to interpret the signs. Only John the Baptist, Symeon in the temple, Nathaniel under his fig tree at Cana and a few others knew that he had come.

For most of us our attitude toward the Second Coming is not as Jesus instructed. We are not waiting and expectant. For almost 2000 yrs. the Church has waited

CONCLUSION

Let us remember that in the end there will be VICTORY, that God through Christ will save the world, though not all the people in the world may be saved, that God's creation will be reconciled to himself, that in spite of the trials, persecution and martyr dome of God's people, 'he that endureth to the end shall be saved (Mark 13:13) that the Church of Christ will endure and the gates of hell shall not pre-vail agains it. (Matt. 16:17)

In the war between ~~go~~ Christ and Satan, between good and evil, Christ will be victorious, indeed has already won the victory and we wait for the consummation. This is the message of the book of the Revelation and this is why that book was a great comfort to the early church and to any church in times of trial and persecution, as it is now to the Korean Church.

VOELKEL IN POW CAMPS.

9-30-55 Westminster Gardens

Living the Christian Life Complete

Text: I Cor. 10:31-Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Col. 3:17: Whatsoever ye do in word or deed, do all in the name of the Lord Jesus. (Rom. 14; 13-23.

● Scripture: I Cor. 10; 23-11; I Eph 4:1-16
Rom 12:1-27

Introduction Informal. simple. practical-Where we all live.

● Group of workers, different tasks
One thing common, to live the Christian life completely as possible. Success in our work-efficiency. Living more important
Some succeed in work, fail in living
Result of conferences, learn methods, plans. Learn to live better.

*Josh 1:8. Deal wisely (then good success)
12 hrs in a day. (Jas 11, 9) Fox. Ph. 13:32*

● Discussion Two extreme types of Christians-all grades between
a. Those who stress belief, faith, orthodoxy, piety. Some think if he is orthodox and believes in the fundamentals he must be all right

Bills from cover to cover (copy)

● In practical religion, may have many shortcomings-selfishness, money matters, censoriousness, intolerance. If pious, suspicious
● Like Pharisees, neglect the weightier matters of the law.

Raven's wood. W. Va. July 31. 1949

Bible from cover to cover-old fashioned religion-literal interpretations-legalistic Beliefs, all right, but in daily living, not so exemplary

b. Those who stress right living and say, it doesn't matter so much what you believe. Good works.

Interpret the Scriptures figuratively, the spirit rather than the letter. *Inspiration - atonement*

These the liberals even radicals Not highly regard ceremonies-lax views on keeping the Lord's Day Impatient with doctrine and old fashioned beliefs. Like to say things that shock conservatives. Think they are progressive, sympathetic to things new-to humanism, socialism, communism. Can participate with good conscience in some of the questionable amusement-young people, all right; not disposed to criticize the movies, do not take a strong stand on temperance but get wrought up over social and economic justice, are vs war Also intolerant like ultra-conser
Consistent Christian living requires

Between these extreme types, all grades, must overemphasize. Denominations built on some doctrine does not seem important

Our problem to live and work together-Must be both tolerant and intolerant. Our difficulties Personalities.

Whatever our beliefs, work, our problem is to live the Christian live as completely as possible amid our surroundings-before the members of our family, our servants, our co-workers-Not always easy. Jubilee-guests and hosts-fill a bk Small stations, if we were to confes

Some principles

I. Regard belief and practice as equally important. Galations, justified by faith; James, faith without works are dead Gal. 2, 6 Dr. Riddle-God's side and man's side

Bishop Arthur Moore story of 9 years

Good works-fruit of right kind of faith. Phil 2; 12¹³ God worketh in in you to will and to work for his good pleasure

Get rid of idea that good works are done for merit. They are the fruit and flower of belief. Lk. 6; 45. Good man-evil man-abundance

We are judged according to works Matt. 16; 27. Son of man-glory, angels render to every man acc to deeds 2 Cor. 5; 10. Manifest-judgment seat receive things done in body-acc whether it be good or bad

Heb. II, 6. Without faith, impossible Saved by right kind of faith in Christ as Saviour-works also

Get rid of idea that conflict between the two. Don't emphasize one rather than other

2. There should be the purpose and constant endeavor to glorify God. in what we do and say Paul did it. 2 Cor. 5;9. Make it our aim to be well pleasing to him. Rom. 12;1. We are to present our bodies a ~~real~~ living sacrifice. I Cor. 3, 16. We are the temple of God. not destroy but holy.

Sermonette-Recompense of Reward
Heb. 11;26. Moses-reproach of Christ
Bestowal of the reward-not in the commendation of others, nor in work accomplished, but in the approbation of Jesus. Well done.

Does not mean that we should not try to please men.

X In His Steps-22,000,000 copies many languages-criticized-cannot know-but caught the imagination Helpful. Are we always willing? Constant purpose-try day by day

3. Be willing to yield for the sake of others-to be considerate, to regard the others viewpoint, to give up certain practices

2 Cor. 6;3. Give no occasion of stumbling-See beam in own eye

Example of Paul re eating meat
Could eat with good conscience

Rom. 14; 15 - Destroy with meat
 v. 21. It is good ~~to~~ not to eat flesh
 I Cor. 8; 13 - If ~~Koreans~~ ^{meat} cause
 my brother to stumble ~~le~~ - evermore

Make too much of personal liberty
 Do what we want to do. But what
 do we want? Don't care what oth-
 ers think. But don't we care?

Times when we must do things
 that offend our best friends
 Give pain to self - Some principle
 at stake - Dr. Riddle, wearing robe

Suppose - selfishness - my pleasure
 Give it up if it pains others
 Greater pleasure - do or give up

Jesus - temple tax - lest we cause
 them to stumble. Matt. 17; 24
 For weaker brother -

Jesus Command - God and man 2, 3, 1

Two conditions

a. Overcome evil, resist temptatio
 lay aside sin and weight

Warfare - vs powers on the air

John 8: 32-36. Truth make you free

(Abraham's seed - bondservant of sin

v. 36. If the son shall make free

Seven churches - Overcoming rewards

To be good Christians must hate some things

b. Goal is perfection

Heb. 6; 1. Let us go on unto perfect

Col. 1; 28. Present every man perfect in Christ. - admonishing ^{teaching}

2 Tim. 3; 17. Every scripture That the man of God may be complete, furnished completely, unto every good work.

Heb. 13; 21. Benediction ~~of~~ Make you perfect ..his will..working in us.....well pleasing

Matt. 19; 21. If thou wilt be perfect

Matt. 5, 48. Ye shall be Perfect as your heavenly Father is perfect

We know it is impossible, therefore excuse our selves. Content with second rate living - *Michael Mann Le*

Paul. things behoves. press on - His last message - Crown of rightness

Our attitude to the non-Christian religions shall be contingency. Point out fallacies. Some differences of opinion - all against we must out live them. *Front*

Learn by trial and error. ^{1 John 3: 2 - need} Sons of God - like him
Communion of the Church ^{2 Cor 4 $\frac{6}{3}$ 18}
Seeing it is God that said hydrophobia we must never fall

Remembers N.Y. - June 7, 1942

Canoga N.Y. - 7, 1942

New Brighton, Beach 7th Dec 27, 1942

Brooklyn, Pa Westchester Co. Mar 31, 1944

Living the Christian

1 Cor. 10:31 - Col. 3:17

Int. Common Task

Success and Living ^{12 hrs}
_{70x}

Disc. - 2 types -

- Pharisees*
nazis
- A. Belief - orthodox
Cover to cover -
Shortcomings in living
- B. Good work - not belief
Liberals - amusements
denomination - Live

1. Equally important
bal. and games - Riddle
movie (Gummy) - fruit -
merit - judged by work
without faith -
2. Purpose - Glorify God
well pleasing - Reward ^{Bliss}
In this of tips - day by day
3. Yield for others - no occasion
Paul and meat - Liberty
Dirt care? Principle (Pete)
Temple tax - weaker brother

Conditions

- a. Overcome evil - ? Cho
Some make free - sing

b. Goal Perfection
 Script Revolution -
 2d Rate living - vs Paul
 att. to non-Christ Policy
 Final Revolution - For God who
 should - But we all with

Scripture 1. ~~Gal~~ 2:13
 Luke 6:46 - a good man
 Matt. 16:27 - The son of man
 2. Cor. 5:10 we must all appear
 Heb 11:6 - without fault

2 2 Cor 5:9 - make it our aim
 Rom 12:1 - 1 Cor 3:16 ^{temples}
 Heb 11:26 - reproach

3. 2 Cor 6:3 - Give no occasion ^{of offence}
 Rom. 14:15 - Destroy not
 .. 14-21 - I + is good
 1 Cor 8:13 I of meat

4. John 8:32-6 - Know truth
 5. ^{Heb} Rom 6:1 - So on into -
 Col 1:28 Present way
 27 in 3:17 - Every sabbath
 Heb 13:21 Matt 5:48 ye

6
 3
 1
 4
 2
 5

THE CONSUMMATION

2 Cor. 4:6-For God who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Cor. 3:18-But we all, with open face beholding as in glass the glory of the Lord, are changed ~~from~~ into the same image from glory to glory, even as by the Spirit of the Lord.

1 John 3:2- Beloved, now we are the sons of God and it doeth not appear what we shall be; but we know that when He shall appear, we shall be like Him for we shall see him as He is

Narrowness of the Way

Text - Matt. 7:14

Gen. 22:17 same plan

Rev. 7:9

2 Pet. 3:9 Jno 3:16

Matt. 11:19 wine

Acts 4:12

Regeneration

Eph - 4:22-24

Col 3:10

Heb 10:20

Rom 6:4

Rev 2:17 ; 3:12

Heb. 8:10 (c)

Rom 7:18 ; 8:7

Separation

Jno 17:16

1 Cor. 3:19

Gal 1:4 ; 6:14

Heb 11 : 9-10

Heb 11 : 27

Phil 3 : 20

2 Tim 4:10

1 Cor 1:27

1 Cor 7:31

1 Jno 2:15

~~1 Cor 7:37~~
2 Tim 15:19
Rom 12:2
Col 3:2
Titus 2:12

Heb. a. act 5:34
Jude 3
Matt 7:1
John 5:22, 27, 30
Matt 21:13
.. 23:17, 19, 33

Gal. 1:8
1 Cor 5:11
1 Tim 1:20
2 .. 4:14
Titus 3:10

b-rom. conclusions

a-romo 8:32, 36
Rom 6:22
" 8:2
Gal 5:1
1 Cor 7:22
Lk 17:10
1 Cor 6:20; 7:23

6/1 Cor 9:27	2	10:1	1	7:22
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The Narrowness of the Way

Introduction Propose

a question - sand, stars, multitudes
Tud - Children 22 1/2
Catholicity - Jew - Greek - man 7 9
long suffering - pink - save 20 3/4
the world - new world

Two Tendencies

Belief - how little O.T.
10 corn - Virgin - Resurrection - what
kind of Jew.

Conduct - how many - freedom
announcements - Jews - number
Paul - Law - reason! - meat
Wm. Lyon Phelps - Sweden

Text - A.V. R.V. - support.
Weymouth - Goodspeed -
Do believe easy? Kerosene
Is it only another way?

Two words

Regeneration - born again 4 10
new man - new and long way 10 20
new name - new covenant 5 1
cannot explain - all new born
drinkers. Jimmie Ruth - Kaufman 2 1/2
mind carnal - 7 10 7 3 1/2

Separation not of the world 7 1/2
wisdom - present evil world 3 1/2
Paul (Crispus) - Abraham - Moses 1 4
Dennis - James - not abuse 6 40
hateth you - Be not confused - 4 20
set affection - nobody 11 20
not peculiar enough 3 20
curry - Bobby 4 10

7 31
11 1/2
15 1/2
3 2
2 12

Differences

1	Doxology	a. Jude 3	
		Mat 7	$\frac{1}{22}$
2	Invocation	John 5	$\frac{27}{30}$
4	Hymn	94	Mat 21 $\frac{13}{17}$
3	Resp Reader	- 7	$\frac{1}{23}$
5	Scripture		19
			33
			Gal 1 $\frac{8}{1}$
6	Prayer		1 Cor 5 $\frac{1}{20}$
7	Prayer		1 Tim 1 $\frac{20}{14}$
			- 2 Tim 4 $\frac{14}{10}$
8	Hymn	455	John 3 $\frac{10}{32}$
9	Sermon	Concludes	John 8 $\frac{32}{36}$
		a	8 $\frac{36}{22}$
10	Prayer		Rom 6 $\frac{22}{2}$
11	Hymn	382	" 8 $\frac{2}{1}$
			Gal 5 $\frac{1}{22}$
12	Benediction		1 Cor 7 $\frac{22}{10}$

Two differences Lk 17 $\frac{10}{20}$

a. All things - hence etc - 1 Cor 6 $\frac{20}{23}$
 Smaller - or opposite - 1 Cor 9 $\frac{22}{10}$
 judge - " judge not - save $\frac{20}{10}$
 not judge - judgment etc - 1 Cor 7 $\frac{22}{32}$
 ye fools etc. Paul - anathema
 not eat - Alexander. Further - Rom 14 $\frac{3}{1}$
 b. Prude - Jews - light
 and salt - prop. guards -

Two Concluded Recents

- a. Free get bondment
- b. Street (sup) Tolent (other)

THE NARROWNESS OF THE WAY

Introduction Propound a question.

"sand, stars". Gen. 22:17 "multitude" ^{7x13} 23

(Rev. 7:9) Children saved. *very strict*

Catholicity Jew, Greek. Mercy long-suffering-perish-save the world

Universalist Church..2 Pet. 3:9

Two Tendencies

BELIEF-How little to believe. O/T.

Ten Com. Virgin Birth-Resurrection

What kind of Jesus?

CONDUCT-How many things-Freedom Amusements. Jesus-wine bibber (Matt. II:19)

✓ Paul (meat)-Wm Lyon Phelps-Lincoln

THE TEXT-"straightened" Moffat (close) Weymouth (contracted). Goodspeed (hard)

Is believing easy? To Koreans

Is Xty another way only? (Acts. 4:12) ✓

Two definitions

REGENERATION-"born again"-Jno. 3:3

"new man"-Eph. 4:22; Col. 3:10. ^{walk in} New and living way (Heb. 10:20). "newness of life

(Rom. 6:4). "white stone" (Rev. 2:17)

Pillar-new name (Rev. 3:12). New covenant" (Heb. 8:10) *Pergamos. Phida.*

Cannot explain-psychology-All must

be born again-Jessie Book-drunkard

Kaufman. Mind is carnal-in my flesh

(Rom. 7:18). Mind of flesh (Rom. 8:7)

SEPARATION-not of the world (Jno. 17:16)

Wisdom of this w. (I Cor. 3:19). Present

evil world (Gal. 1:4). Paul crucified-

Gal. 6:14. Abraham (Heb. 11:9). Moses (Heb.

11:27). Demas (2 Tim. 4:10) Unspotted-J. 1:2

Romulus, N.Y. Aug. 16, '42

Canoga, N.Y. " 16, '42

New Smyrna Fla. June 27, 1943

Willwood, N.Y. Dec. 2, 1945

Pismo Beach, Calif. May 2, 1948

Use and not abuse-fashion of this w.
I Cor. 7:31. Love not (I Jno. 2:15). Hateth
you (Jno. 15:19). Be not conformed-
Rom. 12:2. Set your affections (Col. 3:2)
"soberly" (Titus 2:12. "peculiar" v. 14.
Mrs. Curry... Harry Bolby

TWO DIFFICULTIES

Acts 5:34

a. Attitude-heretics, etc. Gamal-
iel or oppose (Jude 3). Judge not-
^{Contend}

Matt. 7:1. Save, not judge. John 5: ~~11~~,
judgment to the son (v. 22), ~~fools and~~
~~blind~~ (v. 27) As I hear I judge (v. 30)

Not always soft words-Robbers (Matt.
21:13). In Matt. 23-blind guides (v. 17)
fools and blind (v. 19). Serpents and
vipers (v. -33)

Paul's anathema (Gal. 1:8)-Not to
eat (I Cor. 5:1) blaspheme (I Tim. 1:20)-
Hymenaeus & Alexander. Coppersmith (2 Tim.
4:14. Factious (Titus 3:10)

b. Danger of pride. The Jews.
"light, salt"-propagandists but humble
Not better than thou attitude

TWO CONCLUDING REMARKS

a. Free yet bod-servants -Truth
make you free (Jno. 8:32). Free from sin
(Rom. 6:22). If the Son (John 8:36)
From sin and death (Rom. 8:2). Stand
fast (Gal. 5:1)

Christ's servant (I Cor. 7:22)
"unprofitable" (Lk. 17:10). Bought with
a price (I Cor. 6:20; 7:23)

b. Strict yet tolerant. Body in
subjection (I Cor. 9:27). Captivity (2 Cor.
10:5). "All things to all" (I Cor. 9:22)
To his own master (Rom. 14:3).

A limit to this attitude-Present
time, apply

Ravenwood. WVC May 12, 1950

The narrowness of the way

Mat. 7:13: For narrow is the gate and ~~strait~~ ~~is~~ ~~the~~ ~~way~~ straightened is the way, that leadeth unto life, and few are they that find it.

Scripture, Mat. 7:13-20.

Introduction

Propose a question, not to be answered here, then Jesus said "How did he learn for his own time or all times?"

God's promise to Abraham, "seed" and "seed" (Gen. 22:17), the multitude that no man can number" (Rev. 7:1). Do these expressions mean many in comparison to the number of seeds? How is it wide, there less is all lead at any time when the majority seem to have been seed: How can we make it out if all the children are seed: etc.

Learn much about the catholicity of the gosp l, its "openness", and all classes can be saved, there is a few nor weak, but God's mercy is boundless as we see, that God is long suffering and not willing that any should perish to set the world at naught, but "not so loved the world that it should be seed" (John 3:16)

How is the world to be saved? Has it been final victory?
A universalist church, Lincolnton

two tendencies in my life: a. how little it is necessary to believe and still be saved, b. not important; much of it can be discarded. The Ten Commandments do not apply. He need not believe in virgin birth, strip the miracles of supernatural power, he did not believe in physical resurrection or physical return in res. body.

Believe in Jesus, yes, but what kind of a Jesus, not that he came from God, took on a body of flesh, not that he actually took the penalty for my sins and did something for me that I couldn't do for myself, but that he was a great teacher ordained of God to show me the way to life. This is all that it is necessary to believe in order to be saved.

b. The other tendency is to say how difficult hard questionable things we can do and be saved. Claims to freedom of conduct. Begin with questionable amusements - can dance, play cards, smoke, drink a little, play golf and engage in other athletics on Sunday and even do worse things and be saved.

Example of Jesus cited - how he went contrary to the traditions of his time, was AK-

accused of eating with publicans
and sinners, attended feasts
where wine was served, even made
wine "winebibler and glut on"
(Matt. 11:19)

Cite Paul who claimed freedom
not bound by the law, not an
observer of days and seasons,
one who could eat meat offered
to idols, although he wouldn't
do it if-

Once heard W. L. on Phelps
and he disappointed me. - "he
hasn't done anything yet" -
the ten commandments, thou shalt
not. Did Lincoln do anything
by refusing?

These two tendencies - one the
oneside how little it is nec-
essary to believe in on the
other side how many questionable
things we can do and still be
saved.

Meanwhile we have this text
in Jesus own words: "straight"
and "straightened"

Lofgett: "but the road that
leads to life is both narrow
and close and there are few
who find it".

Loyman: "Narrow is the
gate and contracted the road
which leads to Life, and few
are those who find it".

Goodspeed "But the gate is narrow and the road is hard that leads to life and there are few who find it".

Who says that believing in Jesus is easy? Jesus never said so, he described as "taking up the cross", denying father and mother", "renouncing all that you have", "letting the dead bury their own dead" putting the hand to the plow and not looking back", counting the cost as a man building a tower.

What do you say to unbelieving Koreans who say they can't believe because it is too difficult? Is the answer to try to make it appear easy or to rely on God's help to make it possible?

Some claim that Xty is an other way better than Buddhism Mohammedanism etc, that we must recognize the good in other religions, that they lead people to God, that we should not press the claim that Jesus is the only Saviour (Acts 4:12). It is offensive to claim that Xty is an absolute religion and exclusive. It may be done in offensive way but can we give up the claim

The "narrow" gate, the "straightened", "contracted", & "close" "hard" road is expressed in the Scriptures in two ways, one of which is the corollary of the other. The first is-

1. Regeneration, re-creation Jesus explained it to Nicodemus as being "born again". ~~It~~ It includes both repentance and conversion but stronger term

Paul explains it by "putting away the old man" and to "put on the new man" (Eph. 4:22-24) And again in Col. 3:10, "seeing that ye have put off the old man with his doings and have put on the new man that is being renewed unto knowledge, after the image of him that created him".

In Heb. 10:20 it is described as "a new and living way" and in Rom. 6:4, "like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life".

In Rev. 3:17 he that overcometh is given a white stone and on the stone a new name and in Rev. 5:12 he that is redeemed becomes a "pillar in the temple of God" upon whom "I will write ~~his~~ ~~name~~ "mine own new name"

A new covenant, written on the heart, Heb. 8:10.

We cannot explain the
"new birth" as Jesus said to
Nicodemus, it is like the wind,
"so is everyone that is born
of the Spirit" We know it by
results like the good tree.

It is necessary to claim that
all must have the new birth
even though the agent of re-
generation may not be known in
every case.

We know of many cases where
the drunkard or the drug addict
has been marvellously saved and
from a certain hour walked in
newness of life. But so also
were those reared in Christian
homes born again. (Jessie
Book in my first school at 7 yrs)
All however may expect definite
spiritual experiences to assure
each one that he is a child of God
by own at Mr. Langford's Beth.,
and his son will to this day)

Even with the best of train-
ing in the home, until regeneration
takes place, the mind is carnal,
soul recognized that in the con-
flict that raged within him.
He says, "For I know that in me
i.e. in my flesh dwelleth no good
thing. Rom. 7: 18." For the will of
the flesh is death; but the mind
of the spirit is life and peace.
Rom. 8: 7

The other expression to describe the narrowness of the straightened, constricted, close hard way is-

3. Separation which is a corollary, a natural inference from regeneration, if we are made new in Christ we must be separated from the old.

Christians are described as in the world but not of the world as Jesus said of his disciples in John 17:16, "they are not of the world".

The wisdom of this world is described as foolishness with God. (I Cor. 3:19).

Jesus "gave himself for our sins that he might deliver us from this present evil world. Gal. 1:4 Paul gloried in the cross "through which the world hath been crucified unto me and I unto the world" Gal. 6:14

Abraham became a sojourner in the land of promise and looked for a city whose builder and maker is God. Heb. 11:9-10).

Paul said of his fellow Jews who is invisible forsook him. Heb. 11:27. "Our citizenship is in heaven" (Phil. 3:20)

Paul forsook all, "having loved this present world" (I Tim 6:7) Paul describes pure religion and other things as keeping oneself "unspotted from the world." (I Tim 2:22)

are to use the world and
not abuse it for the passions
of this world, passion envy,
I Cor. 7:31, Love not the
world neither the things that
are in the world. 1 J. 2:16

Jesus said to his disciples
"because ye are not of the world
the world hateth you. (John 15:18)
Paul's exhortations were:
"be not conformed to the world
but be ye transformed by the
renewing of your mind". Rom. 12:2
Set your affections on things
that are above, not on the things
of the earth". Col. 3:2,
"we should live soberly, right-
eously and godly in this present
world. (Titus 2:12).

These quotations and many
others indicate that the Christi-
ans attitude toward the world
should be very different from
that of non-Christians. The
criticism of the Church at this
point. (Not peculiar enough)

Two illustrations:
- Party-life, singing, son's
death, last illness.
- Observance of the Lord's Day
Among all Christians in
Lorne, Nerry Colby.

Two difficulties to be solved:
a. What should be the Christian
attitude towards unbelievers,
apostates and heretics?

Acts 5²⁴ Shall we follow the advice
of Gamaliel and do nothing? For
as Christians and Christian
leaders shall we cry out in
condemnation and warn doing, op-
pose those who are taking leave
of the church, warn and re-
buke those who sin.

In Jude 3 we are exhorted
to "contend earnestly for the
faith which was once for all
delivered unto the saints" if
ye will save the rest of souls
we will find there is much for
which to contend.

We mis-interpret the warn-
ing of Jude to "judge not that we
be not judged" 1st Cor. 10:12, it
does not mean that we are not
to form an opinion, not to ap-
pose wickedness, not to contend
for the truth, but that we are
not to be censorious, not to im-
pute the motives of others and
not to form a judgment before
we know all the facts.

It is all right to quote
Jesus as saying that he came
to save the world and not to
judge the world if we keep in
mind that he is also the judge
of the world, and he said so

In his contention with the Jews (John 8) he says, "neither doth the Father judge any man, but he hath given all judgment unto the Son. (v. 23) "He hath given him authority to execute judgment because he is a son of man" (v. 27) "As I hear I judge: and my judgment is righteous" (v. 30)

And Jesus exercised his right to judge and to condemn wrong doing. He was not always able to use soft words. "He make it in the Father's house a den of robbers" (Matt. 21:13). "He blind guides", "He fools and blind", "He serpents, ye offspring of vipers, how shall ye escape the judgment of hell" (Matt. 23:17, 19, 33) No doubt he said it in love though it probably didn't sound that way.

That was Paul's attitude towards enemies of the Gospel, towards professing Christians that taught not the truth.

To the Galatians (1:8) he wrote "though ~~an angel~~ from heaven should preach unto you any other gospel, other than that which we preached unto you, let him be anathema".

A member of the Corinthian church had fallen into sin and the church had failed to discipline him and Paul wrote:

11
1. Cor. 10:11) "I wrote unto you
not to keep company... with
such a one, no, not to eat".

He delivered Lyones and
and Alexander to Satan, that
they may be taught not to
blaspheme (1 Tim. 1:20). "Alexander
under the copper-smith did me
much evil: the Lord will render
to him according to his works."
(1 Tim. 1:24). "A factionous man
after a first and second ad-
monition, refuse" Titus 3:10

All of which means that
there is a time to yield, to
turn the other cheek, a time
not to resist evil, and then
again there is a time to fight,
to stand for the truth, to op-
pose the enemies of the gospel,
but always in love.

Another other difficult we
must overcome is the danger
of pride. This was the down-
fall of the Jews. They were the
chosen people, the seed of
Abraham. God blessed them above
others and they were not able
to keep humble. They regarded
themselves as better than
others. Even the disciples at
first did not want to preach
to the Gentiles.

As born-again Christians
we are to light and salt. We
are to be propagandists that
others may have, but we are to
be humble.

Two concluding remarks:

a. Christians are free yet bond-servants. The truth shall make you free. (John 8:32) If the son make you free-indeed. (John 8:36). Made free from sin (Rom. 6:23). Free from the law from sin and death (Rom. 6:7) Stand fast therefore in the liberty wherewith Christ has made us free. (Gal. 5:1)

On the other hand he that is free is Christ's servant. (1 Cor. 7:23). We regard ourselves as unprofitable servants (Luke 17:10). We are bought with a price. (1 Cor. 6:20; 7, 23).

We are glad to be bound and are free because we do not want to do certain things, e.g. movies

b. We are to be strict with ourselves and tolerant towards others. Paul said he brought his body "into subjection" (1 Cor. 9:27) and exhorts us to bring "into captivity every thought to the obedience of Christ. (2 Cor. 10:5). At the same time he became "all things to all men" (1 Cor. 9:22). "Let not him that eateth despise... (Rom. 14:3) to his own master".

There is a limit however which Paul practised in his attitude towards false teachers and wrongdoers. No compromise
The present a time to follow narrow way

Liza Kindly Light

John Henry Newman - 1833

John B. Dylas - 1867

Ed. Oxford - (weston)
in Ch. of England (color)

New man Convention 'parti'
St Mary Ch Oxford

Chambers personally - painted

in 1833 (age 32) returns

to Italy for rest - sees Pope

Populism - Rely. doubts

Eng. Ref Bill (1832) makes

for liberal - states book

to Eng. - becomes. rep'd.

words this hymn - long

not a hymn - "most popular hymn"

new man title. Light in darkness

Dupe. Clegyna - Eng.

Holy Holy Holy - true
cannot live in Strass

London Court St

my Faith Looks up -

Ray Palmer - - 1830

Sowell Mason - 1833

Most precious hymn for U.S.A
young man ²³ Little Compton R.I
descendant John Powell Allen
daughter Elizabeth

Good. Yale. Teach Gosh. 7. 4
alone away from family
Born in my soul - sweet home
Read. G. power - kindly by Chap
Love sheet - name book - book
No thought & water for other
Best strange in town

2 yrs later - many copies
power for hymn. power for
book - 3 days later
most power - word be
best known by their hymn.
Oliver, 15 hymn tunes many language

He Ledet 1 m 2

jos. Henry Silmore. 1862

Wm B. Broadbury, 1864

West-march etc. Phila - ⁹⁰⁰ Lamp

To Talk on 23d Pas. 1st Bap. Ch
Put P.S. in under words

Candle was on - news of gloom

after meeting - Silmore
awoke to home & caem

Walter next to Church

wrote it, gave to wife

minutes later she sent it

to Waterman & Reflector Boston

2 3/4 dates - Broadbury S. S

Book "Golden Census". Silmore

in Rochester. part on 20 Bap. Ch

1865-67 - Found it in Log Book

Singing Class for children 1001
of York Me 1816 Children

students over Lowell Mass

Mass Boston St Ch Choir

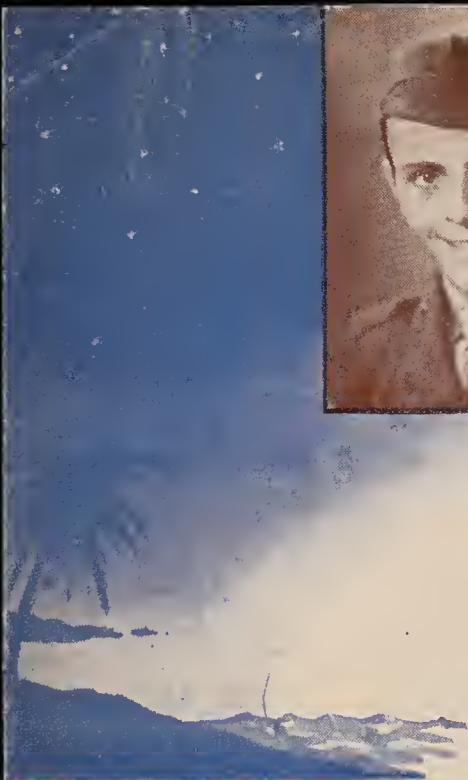
organ 3 nos - organ

Church leader Bapt Tab. N.Y.

Friends & friends P.A. names

59 books in names

James Love name



Under Pacific Stars

A MARINE'S LAST LETTER TO MOTHER

Somewhere in the Pacific
September 16, 1942

Dear Folks:

I am writing this letter in the hope that after my death it will be forwarded to you. My purpose in writing this is twofold. First, that you may be assured that, while we are temporarily separated, we know that we shall soon be joined together with Christ in the presence of God. As I write this I am in very little danger, but who can tell what the morrow may bring? We simply trust God to give us the victory in temporal things as well as in spiritual matters.

As I pass on, I wish to leave behind me a testimony to the saving grace of our Lord Jesus Christ, that God may be glorified in my death more than He was in my life. Today, knowing that I may very soon be called to give an account of myself, I can say that I am trusting only in Jesus Christ, who died as a sacrifice for my sins that I might have eternal life. He paid the price with His own precious blood, and by simple faith in Him I am cleansed from all unrighteousness.

I am now with Jesus, and all is well with my soul. Jesus said, "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die" (John 11:25, 26).

My second purpose in writing this letter, Dad, is that you might make the way of salvation clear to a friend to whom I have written a similar letter. Give the message as from me that "Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (I Corinthians 15:3, 4). Say, also, that in Him we shall all meet again.

Dry your tears, Mom; a son has been called Home, where he waits to be joined by the dearest parents a boy could have. Perhaps consolation may be found in knowing that when we shall again be together, it shall be even as He has promised: "And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away" (Revelation 21:4).

My life and the lives of my buddies have not been given in vain. We have fought and died to maintain those God-given liberties with which we

On November 22, 1943, under the stars of an alien sky somewhere in the South Pacific, Philip Weisler, 22, of the United States Marines, breathed his last. Mother and Dad and beloved home were far away; horror, violence and devastation were all around. But Phil was "looking up," far beyond the stars, into the face of his Saviour.

Phil's last message to his Mother and Dad (5049 W. Crystal St., Chicago) was written more than a year before his death. His pals found it among his few possessions and mailed it home at once, in accordance with the request found on the envelope. He wrote:

have been blessed. Now, for just a little while, I would say, good-bye, and God be with you till we meet again.

Your loving son, PHIL

* * *

Phil had something the world doesn't have. Would you like that same peace, confidence and satisfaction he had? Then put your trust in the Lord Jesus Christ, who died and rose again that you might be forgiven, delivered from sin and eternally saved.

By receiving the Saviour through that old familiar text "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16), Phil was saved by Christ. But he was also secure in Christ, who said, "I give unto them eternal life, and they shall never perish" (John 10:28). Now he is in the presence of Christ, for he has departed "to be with Christ, which is far better" (Philippians 1:23). All this may be yours, too. Commit your heart and life to God's Son, Jesus Christ the Lord.



MEMORIAL SERVICE

THE TABASH DISTRICT OF THE WASHINGTON COUNTY WASHINGTON SCHOOL & ASSOCIATION
Stella Presbyterian Church July 19, 1944

WASHINGTON COUNTY WASHINGTON SCHOOL & ASSOCIATION

July 19, 1944 8 P. M.

Rev. G. Chester Cobbe, Pastor

Rev. G. Chester Cobbe, Pastor
Stella Presbyterian Church

Special music

Senior choir of the Stella church

Prayers

Rev. Donald Meyer of Washington
Disciplinary Superintendent of the
Washington County Sabbath School and

Address by Rev. G. Chester Cobbe

Rev. G. Chester Cobbe, Pastor

Announcements

Rev. G. Chester Cobbe, Pastor

Prayers

Rev. G. Chester Cobbe, Pastor

Prayers

Rev. G. Chester Cobbe, Pastor

Prayers

Prayers

Prayers

Prayers

Prayers

\$5

10

10

10

10

10

10

10

10

10

10

10

10

10

10

10

Washington County Sabbath School and

Prayers

June 16, 15

Malta - 462 Ps.

Dunkirk - 335000

21 Days on a Raft

Dear Sir - Ps 91

Jack Armstrong - Austin, Minn
Butter - Medal - P Harbor
Marine on Japan

FAITH IN GOD

Text: Mark II:22 - "Have faith in God."
Scripture; Mark II:12-33

.....

Dr. Speer's address on the Waning
Influence of the Bible.

Causes..

- a. immigration ..inc. Jews
- b. Secularization of education
- c. amusements ..the comics
- d. the Sunday newspaper

Cures

- a. in the home ..his own home
- b. in the school ..states not forbidding
- c. in the Church ..more in Sunday School
- d. in the state ..former statesmen

*Better than a medal
Jack Armstrong*

3. Faith in prayer to God

Prayer promises.

- a. ask and receive ..Matt. 7:7
- b. This is the confidence. I. John 5:14
- c. Continue in prayer ..Col. 4:2 *undented*
- d. The need of intercessors

Malta - Dunkirk - 21 days - Deers
Geo Washington Carver and prayer

3 other books

Conclusion.

Faith and prayer in this war.

"The Voice of God" above the war

Shoe parlor in Charleston, W. Va.

Aug 10, 43 Cross Creek, Pa

Sept. 5, " New Smyrna Lk

" 12 " Dinwiddie Park 7 Lk

Oct 10 " Kingsport W. Va

Dec 12 " Boswell Pa

Sept. 3, 44 New Salem, Pa

Jan. 14, 45 Uniontown Pa 2d Ch.

Sept. 9, 45 Franklin, Pa Rocky Grove

Introduction

The incident of the fig tree.
Did not find fault with the miracle,
but marvelled at his power
Jesus answer, If they believed

The crux of the matter, Can we believe?
Father of the epileptic boy. Mark 9:24
Lord I believe... hekp thou- "If thou
canst"... All things are possible

"thy faith hath saved thee"-
Issue of blood (Lk. 7:50) / Matt. 9:20
Anointing woman (Lk. 7:50) - To the
Samaritan leper (Lk. 17:19). To the
blind beggar (Lk. 18:42)

1. Faith in the unseen . Heb. II:1
"substance of things hoped for"....
a venture... can't see all that's ahead.
Hebrews II- Sixteen persons named
Abel to David.

Enoch.. pleased God. v. 6. Without faith
.. rewarder.... dilligently seek Him.

Noah... became the heir of right-
eousness which is by faith

Abraham-father of the faithful
God was able to raise him from the dead

Moses-refused to be called the son.
forsook Egypt... reproaches of Christ.

Gideon-army from 32,00 to 300
the sword of the Lord and Gideon.

2. Faith in God's word ... promises
The Book of Life.. not merely history
or literature, .. given by inspiration
profitable for reproof...

Porters in Shore Charming Parlor
in Charleston, W. Va. (Colored)

1. Our Best Wishes to You
Health - enough to make work a pleasure
Wealth - supply your needs
Strength - overcome your difficulties
Hope - be confident of the future
Faith - make real the things of God
Love - see some good in your neighbor
Patience toil until some good
is accomplished

2. Strong in the Strength of the Lord
we fight the people's cause and
will not stop till that cause is won.

OCT. 21, 1945. Wildwood, N.J.

Ravenswood, W. Va. Oct. 27, 1950

Bar 64! (9 + 2 charts)

2045 - Factor again in f name

429 - For all the parents

438 - Sunset in every star) ^{1/2}

466 - Run out under bells) ^{1/2}

When morning gold -

Tr. 1873 - Edw. Caswall
m. - 1868 - Sam. Jos. Barnes

Song like a bird -
rising sun -

repairs - go

Cantic - hymn (Billie)

author - German

No name - many ver.

German song book - 1828

Caswall - Tr 28 vs.

gives theory thought of the
to John Lohm 309

Barnes - at 7 Chon by John

Knights by Owen - 1892

also - now the day is over

am. upward left high

Ev. 5 o'clock - rest low

Sweet and Low

Jesus Calls us (223)
Ceil Frances Alexander
19187 There is a Green Hill

TO EACH ONE HIS WORK

I Cor. 12:11-But all these worketh that one and the ~~self~~ same spirit, dividing to every man severally as he will

I Cor. 7:7-Every man has his own proper gift of God, one after this manner and another after that.

Scripture Reading: I Cor. 12:4-31

.....
INTRODUCTION My work as teacher-Clara Pa
My ordination birthday-Sept, 19th
Cross Creek-Special Eve. Service, 1943
The two texts: in the church, marriage

No two things alike-leaves, animals, men, Koreans, twins, (machines)
So our work is different.

DISCUSSION

1. Received from God-Each one. Young people choosing their life's work. Patton (China), Samuel, Isaiah, Paul
From my mother's womb, Gal. 1:15-16
"that I might preach Him .. heathen

Another cannot do you work-home, shop, community, church.

2. According to our ability *Pounds*
Lk. 19 13-29
Parable of the Talents, Matt. 25:15-5, 2, and 1, "according to his several..
Natural ability plus acquired.

Not all to study-old man rich in oil, wanted to buy ability.

Regeneration-natural talents not changed-may develop latent ability
The apostles and N.T. Books-let new mind disposition, attitudes.

Not suddenly a Chinese scholar

As members of Christ's body, c/f human body-eye, ear, hand, foot, etc.

3. Rewarded according to faithfulness
Not acc. to amount of work done. c/f
Parable of the Talents, 5, 2, 1

Our work in church, community, etc
The famous and great in the world not
greater reward. "The last shall be
first" Luke 13:35. *Clara Park*

M. English - ordination Cross Creek

4. Working together with God (Cor. 3:9)
I Cor. 12:24, "God hath tempered the body"
v. 27, "Ye are the body of Christ", v. 28
God hath set some in the church" etc.

Specialists: co-operation
a. Building: carpenter, tile, plaster, etc
b. Planting: plow, sow, reap, thrash
c. Packing house: stick, scald, hair, cut up
d. The Church, each one his part

CONCLUSION

Questions: If i don't get the ^{*my teaching*} kind of
work I want; if not according to my
ability; if sickness or war prevents..

What does God want me to do? "Have
thine own way". May do a greater work
Assignments of missionaries.

Bel ^{*not*} Physical disability need not
prevent: our attitude. Stanley Jones
book, "Abundant Living". Man and wife
in auto wreck. She paralyzed. He bitter
Paul's thorn in the flesh.

Must make use of talents in order
to keep them. Study of Chinese.

Fish in the Lammoth Cave-sickness
Learn to walk over again.

Not so important as to what or
where our work, but our faithfulness

To Each Man His Work
각 사람과 그의 직책대로 행함

Text 1 Cor. 12:11 이 모든 일은 갓 혼
한 영신이 행하사 그 뜻대로 각 사람의게
난 화 주시나니라

1 Cor. 7:7- 사랑이 하나님께
은혜를 받은 거시 각 각 다르니 하나
는 이러하시 하나는 저리하시라

Scripture 1 Cor. 12:4-31

Introduction No two things alike
Leaves, animals, men, Koreans
So also our work is different

Discussion 하나님께로 받음

1. Received from God

God has some work for each of us
Young people-school graduates

Patton of China-prayed till morn

Samuel (at 12) Isaiah (here am I)

Paul (from my mother's womb)

Gal. 1:15- 내가 어머니의 태로부터
나를 택했소

Your work-another cannot do
Do it conscientiously

In the church-S.S. teacher, etc.

2. According to our ability

재간대로 됨
Matt 25:15- 각각 큰 재간대로
하나는 닳량을 주고

Our ability decided by God

Certain pupils have no ability
to study.

Old man with oil-daughter in
school-Wanted to buy ability

When we believe-not new ability
Soul substance the same

영혼의 본상
Get new mind-new disposition
Use the ability we have

Not suddenly become Chinese sch

As members of Christs body
Do the thing we can do like
members of human body-ear, eye,
hand, little finger 희기할것업다

3. Receive reward acc. faithfulness

상을갓치받음 - 충직하함
Not acc. to amount of work

Talents-5, 2, 1 (10, 5, 1)
First two the same reward

c/o officers in the church

The famous of the world
The last first-Luke 13:35

나죽잇산자가몬저될자도잇고

강계	May 17, 1914	야지리	Dec 13, 1933
거문산	" 20, 1914	안성	Nov 24, 1935
리판동	" 27, 1914	김포	Oct 18, 1936
자성	June 16, 1914	상지	Feb 21, 1937
안도동	Oct 2, 1914	아곡	May 17, 1940
사평창	Nov 25, 1914	New Smyrna Fl.	Sept. 19, 1943
분호	May 12, 1915	Wildwood N.J.	Oct. 28 '45
광성	June 3, 1915	Pismo Beach	Dec. 28 '47
고산단	Nov 6, 1915	Ravenswood	W.Va Sept. 8, '58
외귀딘	May 12, 1916		
마곡동	Sept 12, 1917		
선천	Oct 7, 1917		
벽단	" 23, 1917		
연창	" 24, 1917		
삼하	Nov 20, 1917		
미산	" 21, 1917		
관동	Apr 19, 1918		
신평	" 24, 1918		
살죽	May 10, 1918		
성면	" 27, 1918		
벽동	" 26, 1918		
재령	June 8, 1919		
대동리	" 17, 1919		
동막	" 26, 1919		
C.C.C	" 31, 1919		
함강	Aug 10, 1919		
평양	Jan 7, 1920		
새문산	Dec 26, 1920		
문산	Apr 29, 1922		
대현	Feb 19, 1922		
못동	Apr 6, 1924		
수포교	" 20, 1924		

4. Working together with God

~~1 Cor 12:25~~ 감치 일 함

1 Cor 12:25 Read.

Specialists 전문수가

a. Building: carpenter, tile, 빛다

석수장 (Stone mason)

plaster, floor, papering

구들돌놓고

b. Planting-plow, sow, fertilizer

cover 밭고

c. Picking house 도살당

대달다 (다라, 단)

(거. 큰)

Sticking 디리고 scalding 담고

hair 털삼고 각고 insides 갈 ~~내~~내

내뺌고

cutting up 각 뜬 다 (시렁소)

d. The church-each one a part
all working together

Conclusion

Must use out talents

If not used we lose

Sick lose strength

Students (Chinese)

Fish in Marmoth gave-no eyes

Depending on God

Harry 3 Chron. 16:1-14. 1 Kings 15:9-22

Religious reform - as a good king
mother Maachah daughter of Abishalom
Her idol in a grove - ^{Benai} Kedron ^{asherah}
wife of Rehoboam - mother of Abigail
asa grandson. (Abshalom) peace ^{best}
asa (healed) - Hanani (grace),
Jashin & Jehu (1 Kings 16:1)
Azariah to Asa Ch. 15:1-19
Heed v. 2, 11, 13.

Rehoboam - ^{Benai} - 7 ^{sons} ^{of} ^{his} ^{wife} ^{Maachah}

Abshalom d. 14 m. Urie (2 Ch 13:2)

② son Abigail 1 K. 15:1-2 2 Ch. 13:1-2
Abigail (14 w. - 225 - 16 d)

③ son Asa. (physician) Maachah
grandmother.

Ramah (heights) 5 mi. n. Jerusalem

Sebá (hill) 6 mi. n. n. Jerusalem

Mizpah (watch tower) 4 mi. n. w. Jerusalem
2935 ft. elevation Samuel

Depending on God

II Chron. 16:9 - For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward Him.

여호와 의 눈 을 온 지구를 다
를 두루 감찰 하사 권심으로
주 를 향하 난(사람) 자 를
위하야 능력 을 베풀시
나도 다.

Tamar, Absalom's daughter m. Uriah 2Ch. 13:1-2

Scripture - II Chron. 16:14

Maacah (Compassion - Oppressor) 2Ch. 15:2

Introduction Characters

- Asa 아사 King of Judah
 - Baasha 바아사 " " Israel
 - Benhadad 베하닷 " " Syria
 - Hanani 한나니 the Seer
 - Ethiopians 구스 Ch. 14/9 - Read 111
 - Lybians 리비 Ch. 12/3
- No war with 35th
72. 7월 4일
- Rehoboam, Shemaiah

1. Asa sent gold and silver from the temple to Benhadad
의 보좌 의서금 권 관 및 왕 금 고긴 에 은 금 을
Asa robbed God

죄 물 (죄) Josiah 2Chron. 22³

If Christians decreased gifts
If we neglect the church bldg

2. His plan seemed to succeed
League 약세위 Invade 관입
Sabbath breakers (shops, farms
study on Sunday, league .. 101

2 ch. 7, father of Hamani Rebukes
307 Baasha. 1K. 16. 1-3

sec. ch 14: 2-11

3 Rebuked by the prophet **하나니**

이런으로 아람 왕의 큰 해가
네 손에 버셔 나소 --- 이브러
는 왕이 반다시 크고 맹이 게 나소

4. Disease in Asa's feet

발에 병이 나소. 여 호와가
구하지 아니함 - 모든 위원에 구함

Doing this today

Mistakes of Asa

1. He trusted the things of the world

As we do in war and sickness
The rich fool

2. He did not learn by experience

Ageneh (2 Chron. 15: 1-8) also v 2

v. 8 The E. and L. a great host.

그사 와 드. 빈사라 ch. 14

"Because thou didst rely on the Lord. 67" *mar estan*

People who quit believing.

3. He did not accept guidance

Persecuted the prophet

Church members who "naksim"

Application

1. Asa had worldly success

King for 41 years

Saved his country from Israel

Buried in his own sepulcher

신앙에 각양향을 가득 하게
놓고 백경이 위하야 크게 불살오

2. With God a failure

망녕되히 행함

Made a league with foreigners

Was not cured of his illness

Persecuted God's prophet

Examine the Text

1. The eyes of Jehovah

Can't get away from God-Ps.
139:7-12 *heaven, hell, without
darkness*

2. The whole earth-all under
God's care.

Ps. 24:1-The earth is the L's
~~is the L's~~

Matt. 10:30 "Hairs of our
head ar numbered.

3. To show himself strong

The L. is a rock (Ps. 34:21)
a refuge (Pa. 71.7) *and fortress* X
~~is the L's~~

4. Whose heart is perfect.

Trust him, get rid of sin, etc.

Read 2 Chron. 15-2

Conclusion-Be on God's side

Amos

2. 24 - 28.

6-6-29 - 등막

10-25-30 - 대우리

5-10-31 - 대현

12-5-33 - 송아리

5-28-34 - 학은리

6-7-34 - 야포리 (Pulb)

9-23-34 - 김야

1-15-35 - 서양시 2.5

0-24-39 야-27

10-27-39 ~~산-50~~

자시리 2리 - 1-21-40

회화리 5-15-40

관우리 ~~5-16-40~~

c.c.c

Chunzi-gan 18.40

야포리 at 17.40

New Anjou 24.28 43

Wildwood 72 Jan 20.46

Ravenwood W. 47-17 49

Hayward Calif. 7-2-52

*The
Voice
of God*

**ABOVE
THE
WAR**



by the author of "The Voice of God"



"Call on Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me" (Psalm 50:15).

The Voice of God

ABOVE THE WAR

★ *Amazing Stories of Modern Miracles*

Edited by

CLYDE H. DENNIS

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A GOOD NEWS
GOSPEL COLOR CLASSIC

Each 8c; 15, \$1.00; 100, \$6.00

FOREWORD

Thinking men and women all over the world today are digging themselves from the pit of agnostic materialism into which they have fallen since World War I and are again asking, "How?" and, "Why?" as the hand of God becomes evident in the war we are now fighting.

No longer are they content to "banish God to an innocuous distance" as did the pleasure-loving Greeks of old, but men and women today want to know more about the God who answers prayer and speaks to them through His Word, the Bible. When a well-known Chicago newspaper columnist ridiculed the idea that God answered the prayers of Capt. Eddie Rickenbacker and his companions on their Pacific raft, storms of protest flooded the readers' column in reply, testifying to the reality of God who works in the lives of His people. Even a nationally syndicated cartoon strip, sensing the spirit of the times, recently (March 28, 1943) put a prayer in the mouth of its hero in a desperate situation.

By far the greatest group of men in the world today who are seeking, finding, and proving God are those millions in the camps and at the front who want, not flowery ethics on how to live, but God's Word on how to die. And in the foxholes of the Pacific islands

and the steel huts of the Aleutians these boys are finding out that God lives, that He speaks to them in His Word, that He answers prayer in the crisis, that He gives courage and strength to face death, knowing that their eternal destiny is fixed.

But what about *you*? Are you skeptical of God's intervention in the war, of His answering the prayers of embattled men, of His very existence? Then read these true stories, as up to date as your morning newspaper, of God's hand in the war and lives of men.



The publishers give grateful acknowledgment to the following writers, who have contributed not only with their pen but have supplied facts and details: Donald E. Hoke, Lieut. James A. Whittaker, Tom M. Olson, James F. Spink, Dr. Willard M. Aldrich, Dr. Elmer Ellsworth Helms, Charles J. Pietsch and William F. McDermott.

The Voice of God

ABOVE THE WAR

Defending Malta

When the war broke, says Gen. William Dobbie, British commander of the heroic defenders of Malta, "the whole might of the Italian army and air force was only 60 miles away from Malta's unprepared shores. Their hesitation to attack us can only be attributed to God's restraining hand—an answer to prayer. God was with us. I *know* He was, definitely and practically, in our difficult times. It is marvelous in our eyes."

Illustrating this declaration, General Dobbie told the graphic incident of the H.M.S. ———, damaged in convoy duty. Anxious to repair the ship quickly and replace it in necessary service, the island garrison

was daily handicapped by heavy bombings. Inquiring how long it would take to complete the temporary repairs of the vessel, General Dobbie was told, "Four days, if we get no more damage."

"I prayed about it, and I know others did, and for four days we were let alone, enabling us to get this valuable ship away to safety," General Dobbie related. During his long siege on the rocky island fortress General Dobbie declared that the 46th and 27th Psalms greatly encouraged him and were evidenced in the reality and certainty of God's help.

"God is our refuge and strength . . ." (Psalm 46: 1) proved itself true in the defense of Malta, said General Dobbie.

In the Battle of the Flat-tops

It was an eventful morning early in May (1942) when the aircraft carrier Yorktown, probably the greatest flat-top of the Pacific fleet, sent out squadrons of planes to engage the Japanese navy off the southeastern coast of New Guinea, Lieut. (s. g.) DeWitt Jackson, medical officer on board the former Yorktown, relates.

The entire air force of the giant carrier had soared into the warm blue sky of the tropics that morning, each plane loaded to capacity with bombs, torpedoes

and ammunition. The objective was a large Japanese task force many miles distant.

To Jackson, as he watched the planes take off, circle the ship, then head toward the enemy, it seemed that part of himself went with each plane as, manned by men with whom he had worked, eaten, slept and fought for the past months, they headed into the dangerous and uncertain distance.

Hours passed and no word was received from the absent squadrons. Jackson's heart was heavy. He decided to retire to his cabin for a few minutes, where he took down his Bible. He began to read the 78th Psalm, and when he came to the 53rd verse, he saw: "And he led them on safely, so that they feared not; but the sea overwhelmed their enemies."

"That's enough, Lord. That's all the assurance I need for today," was the response that welled up in Jackson's heart. Pausing for prayer, he returned to his battle station.

Within an hour the Yorktown's planes radioed back that they had engaged the enemy and sunk both a carrier and a cruiser. Every plane landed safely on the broad decks of the American carrier within a few minutes.

Did God hear the prayers of this lieutenant? The engagement was unique in the short history of this now famous chapter of World War II for its effectiveness and negligible loss.

The Marines' Strongest Weapon

"Prayer is the strongest weapon of the Marines on Guadalcanal," believes Maj. Donald Wayne O'Neil, leatherneck veteran of 17 years. Here is his description of a tense moment before battle in the Solomons:

"The scene is tropical Guadalcanal Island. A full moon silhouettes gently-waving palm trees, and the night air is heavy with jungle perfumes. But in the foxholes, shaded by cocoanut fronds, men lie tense, their eyes fixed far out over the shimmering sea. Their muscles tighten as a white flash gives them a warning—the flash of a white-hot shell leaving the gun of a Japanese cruiser. The color becomes red as the shell cools. Now it is near shore, and it can no longer be seen. A low murmur breaks the tropic stillness. It is not wind. It is the sound of tough U. S. Marines praying before the moment when that shell will strike, spreading possible death and destruction. And do the Marines pray? They pray unashamedly, and often out loud."

And despite adverse odds, unfamiliar territory, lack of adequate supplies and the oppressive tropical heat, the Marines held—and advanced, and now virtually control that former Japanese stronghold. "One man of you shall chase a thousand; for the Lord your God, He it is that fighteth for you, as He hath promised" (Joshua 23:10).

The Eighth Army Triumph

All around the world military leaders are echoing praise to God for answering their prayers in crucial moments of decisive battles. From Egypt comes the testimony of Gen. Sir Bernard L. Montgomery, commander of the British Eighth Army, who reported to his troops concerning the recent triumph over the Axis division:

"It is wonderful what has been achieved since October 23 when we started the battle of Egypt. Before the battle began I sent you a message saying, 'Let us pray that the Lord Almighty in this battle will give us the victory.' *He* has done so, and I know that you'll agree with me when I say that we must not forget to thank Him for His mercies."

21 Days on a Raft

No more dramatic epic of men and life has ever been written than the story of Captain Eddie Rickenbacker and his seven companions' battle against the merciless Pacific for 21 days in open, rubber rafts. Rickenbacker's personal story and that of Lieut. James C. Whittaker, his co-pilot and companion, both give the credit for their miraculous escape and rescue to God in answer to their prayers.

Said Whittaker: "I was an agnostic; an atheist, if you will. But from my companions I learned to pray. I saw prayer answered. There are no atheists in the foxholes of Guadalcanal, and there can be no atheists in rubber rafts amid whitecaps and sharks. My entire life has been changed by the events that began October 20, 1942. It is a day I'll never forget. . . . For me those blazing days represent the greatest adventure a man can have—the one in which he finds his God. We met as strangers in the watery wastes along the equator. We might have remained strangers. (*Chicago Daily Tribune*, January 12, 1943.)

The progress of Lieutenant Whittaker and others from unbelief to the faith which delivered them was gradual at first, but sure. On the second day Sgt. John Bartek began to read from his waterproof New Testament; then on the third day, with their four precious oranges almost gone, the men pulled their three rafts together, and read from the book of Matthew: "Therefore, take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself . . ." (6:31-34). After

this they all repeated the Lord's Prayer—some skeptically then, but not after the miracle of the following night.

Shortly after prayer on that night two small fish literally leaped into the rafts, where they were caught and eaten by the men, with fading skepticism. . . . The next day shortly after the hour of prayer, when Captain Cherry beseeched, "Old Master, we called on You for food, and You delivered; we ask You now for water . . ." (*Chicago Daily Tribune*, January 16, 1943), sheets of cold water deluged the rafts, quenching the thirst of the men and enabling them to store up enough water to last over another day.

As the thirteenth day dawned sadly with the death of one of the party, one of the greatest miracles of the 21 days occurred: After praying for rain the men saw a squall pass a quarter of a mile off, propelled by a wind which was driving the needed rain steadily farther away. But, "The thing that happened was miraculous then, and grows in proportion as I think of it now. . . . Like many of the others, I didn't know how to address God properly, so I talked to Him as I would have to a parent or friend: 'God, You know what that water means to us. The wind has blown it away. It is in Your power, God, to send back that rain. It's nothing to You, but it means life to us.' . . . There are some things that can't be explained by natural law. The wind did not change, but the re-

ceding curtain of rain stopped where it was. Then, ever so slowly, it began moving back toward us—against the wind!” Catching a great store of the water, the men were delivered again. “That rain was a God-send—I use a capital ‘G’ intentionally. It helped us over four days of the doldrums which were just ahead and were to be the most terrible part of our ordeal.” (*Chicago Daily Tribune*, January 18, 1943.)

One final miracle testifies to the power of God in the lives of these men. Nearing an isolated Pacific island after 21 days, the men began to row weakly towards the land, with the boat surrounded by 12-foot man-eating sharks. But the offshore current was carrying them away from the land—and safety—faster than they could row. Crying, “God, don’t quit me now!” Whittaker, weakened by 21 days in a tiny raft with little food and water, began to row. “I was not conscious of exerting any strength. It was more as though the oars were working automatically and my hands were following their motion. There were other Hands than mine on those oars. . . . It was the second miracle, and I recognized it for what it was.” Bucking an offshore current, he rowed the mile to the land which meant life for him and his companions. “I thanked God briefly. I pledged that I would thank Him at length during the remainder of my days, through thought, word and deed.” (*Chicago Daily Tribune*, January 21, 1943.)

Faced with the testimony of this former atheist, can a thinking man or woman deny the hand of God in the circumstances of the lives of these men, in delivering them from sure death through a series of miraculous manipulations of natural law? Yet how simple it is that the Creator of those natural laws should control and direct them when man, in faith, cries out to Him. How strikingly proved in this dramatic incident is the promise of God: "Call on Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me" (Psalm 50:15).

Dunkerque--"Miraculously Saved!"

What seemed to the Allies early in 1940 to be a great loss was actually only a small one compared to the "colossal military disaster" from which British and French troops were "miraculously saved" by way of Dunkerque (Dunkirk).

While the world mourned the loss of several thousand troops at the fateful Dunkerque, few realized that unnatural circumstances combined to enable the evacuation of 335,000 Allied troops, whose loss Prime Minister Winston Churchill had thought sure. Speaking before the British House of Commons on June 4, 1940, Churchill said: "When a week ago I asked the House to fix this afternoon as the occasion for a state-

ment, I feared it would be my hard lot to announce the greatest military disaster in our whole history. I had thought that twenty or thirty thousand men might be saved from Flanders, but it certainly seemed that the whole French First Army and the whole British Expeditionary Force north of Amiens and Abbeville [France] would be broken up in the open field or else have to capitulate for lack of food or ammunition."

But on the eventful night of Dunkerque 90 per cent of the British Expeditionary Force was rescued, after Hitler had announced that it was surrounded, trapped, doomed to immediate annihilation! Under cover of a heavy, persistent fog, screening the entire operation from German aircraft, British barges, launches, every type of ship that could be pressed into service, evacuated 335,000 Allied troops. Heavily and dangerously overloaded, many of the boats would have surely been lost, had not an unprecedented calm on the English Channel made the crossings as uneventful as on a mill pond. Known for its treacherous currents and swift squalls, the Channel had not been thus quiet for such a period of time for years!

A miracle? Yes—in answer to pray! On May 18th King George VI announced an "Empire Day of Prayer" for May 26th. King, Prime Minister, government officials, soldiers, ambassadors and leaders of the nation met in Westminster Abbey, while countless

citizens the empire over knelt in churches and chapels on that Sunday preceding Dunkerque, pleading for divine mercy and intervention. And God answered. "I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust. Surely He shall deliver thee. . . . For He shall give His angels charge over thee to keep thee in all thy ways" (Psalm 91: 2-11).

Saved from the Sea

God is working in the lives of men today often in response to the simplest plea of faith from hearts whose knowledge of God is slight at the outset.

A British submarine lay disabled on the ocean floor, the British Press Association reported. After two days, all hope of raising her was abandoned. The crew, huddled together on the floor of one of the compartments, began singing at the order of the commanding officer:

*Abide with me,
Fast falls the eventide;
The darkness deepens,
Lord, with me abide.
When other helpers fail,
And comforts flee,
Help of the helpless,
Oh, abide with me!*

When the strains of the familiar hymn died, the officer explained to the men that they did not have long to live. There was no hope of outside aid, because the surface searchers did not know the vessel's position. To quiet the raw nerves of these men, facing certain death, the captain distributed sedative pills.

One man, affected more quickly than the others, fainted. As he fell, he lurched against a piece of equipment, jarring it into action. The submarine's jammed surfacing mechanism responded, and soon the ship was nosing upward through the water that was to have been her grave.

Coincidental? Hardly. Surely God heard the prayer of the hearts of those sailors as they sang their petition out through submarine, sea and sky to Him. He has promised: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord and His wonders in the deep. . . . Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the Words of God . . . they fell down, and there was none to help. . . . Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses . . . so He bringeth them unto their desired haven. . . . Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" (Psalm 107:23-31; also vv. 10-12).

Rescued from a Flaming Tanker

Stories of divine deliverance of individuals could be multiplied by the hundreds from the events of recent months. Some more dramatic than others point conclusively to the hand of Almighty God intervening to save the lives of men in impossible circumstances.

The "Dallas," tanker out of an Oregon port, was steaming into the port of New Orleans May 15, 1942, when out of the night a torpedo, launched by an Axis submarine, struck the "Dallas" and set her aflame, killing 27 members of the crew.

Oiler Herbert Dann, 32, the United Press reports, was the only survivor of the ill-fated merchantman. Picked from the Gulf by a Coast Guard cutter, Dann told this story through tear-dimmed eyes as he lay in a marine hospital the following day, suffering from minor burns:

"I knew I was a goner till I called on the Lord, and He answered my prayer immediately. The smoke and flame were parted and a path cleared to the port side of the ship. There was my life preserver. I put the life preserver on, kicked off my shoes, jumped over the side and started swimming. I swam until the Coast Guard cutter picked me up."

What more direct testimony could be given to God's deliverance than this simple engine-oiler's wit-

ness that when he cried, "Lord, save me!" God did just that. "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psalm 34:6).

A Path and a Raft

Approaching a director of a Christian Servicemen's Center in Los Angeles early in 1943, a young sailor asked him, "How do you pray to God?" After answering the sailor's question, the director heard the astounding story of this sailor's first prayer and how it was answered:

Torpedoed in the Pacific, the small ship on which the boy was sailing began to sink. He was thrown into the water without a raft or lifeboat, and struck out with the others to escape the undertow of the sinking ship. Suddenly directly in front of them a huge lake of "oil slick" caught fire and began to drift rapidly toward them, a floating block of fire. Horrified, the men could do nothing but await this awful death, when the only Christian in the group began to pray aloud: "O God, save us! O God, save us! O God, save us!"

Knowing no other prayer, the other 11, who knew nothing about the God of the other man, but knew only their need, cried out, "Please, God! Please, God!"

Immediately, in front of the tiny group of terrified men the flaming sea parted, leaving a wide, safe path through the holocaust. And, to add to this miraculous manifestation of the mercy of God, there in the path was a large life raft, empty and amply large to accommodate the 12 until they were rescued.

Finishing this stirring story, the young sailor said: "And no one can persuade these boys that God does not hear prayer." But he had come to hear more about this God who had answered this prayer and delivered him from certain death; and that night he found the Christ whom God sent to deliver men from certain spiritual death. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

Two out of Five

Twice torpedoed, Sailor Jack Crow tells this story:

"My ship was torpedoed. Four other men and myself were on a small life raft out on the ocean for over 32 hours. I had my white Testament in my pocket [given to Jack and the other sailors in Pearl Harbor by the Gideons less than a month before December 7]. I had hardly read from it, but sure did read it on the raft, knowing I was unsaved and would be a lost sinner if death should overtake me. Three of the men

made fun of me for reading, but the other man said, 'Read on, buddy; read out loud so I can hear.'

"I read, and prayed that God would have mercy on me, a poor, helpless sinner, and that He should save me from a watery grave. Nightfall came, and, one by one, the three men who scoffed and laughed at me slipped from the life raft out into dark eternity, lost. This left but two of us, so we prayed that if God would spare our lives we would live for Him, the Lord Jesus Christ.

"After what seemed like an eternity, a light came out of the darkness a great distance off; the light came closer and closer and finally rested on us. It was a search light from a U. S. destroyer, but I didn't think of it as a search light, but as the light of Jesus Christ shining upon a poor sinner. It was then and there that Jesus came into my heart and life. I knew my sins were forgiven. Ever since that hour I have been living for Him and telling others about this wonderful Saviour.

"I have been through the experience of being torpedoed a second time, but I have no fear of death now, for, living or dying, Jesus is mine!"

When man cries to God in the depths of his need, God hears, as He has promised to hear the cry of the needy, and grants to him spiritual life and physical safety. "He shall call upon Me [God], and I will

answer him; I will be with him in trouble; I will deliver him. . . . With long life will I satisfy him and show him my salvation!" (Psalm 91:15, 16).

Bibles Stop Bullets

No more striking incident relating spiritual truth to physical deliverance has come out of the present war than that of Lieut. ———, somewhere in the Pacific, who writes of his amazing deliverance to his sister in the United States, with the plea that she publish it to the nation:

Dear Sis:

I don't know where to start first. So many things have happened since last I wrote. Well, to begin with, I have escaped death at the hands of the enemy in a way so amazing that I am still in a daze. You remember I told you I was going over armed with the Bible too? . . . That Bible is the reason I am still here and able to write this letter to all America.

Here is the story: My buddy and I were sent out on duty with our equipment in the work I told you about before. We had just received information—the most important for weeks. But we were discovered by the enemy. I gave my buddy the information we had collected, told him to beat it, and prepared myself to

face the enemy. It was the first time I had been face to face with the necessity of pointing my gun at a man to shoot the life from his body. I thought fast; then I said, "Lord, it's your responsibility now."

As I reached for my carbine, a shot from one of them struck me in the breast and blasted me down. But my buddy had not obeyed my orders. He had not gone. Thinking I was dead, he jumped for me, grabbed my carbine as well as his own, stood astride my body and blasted away with both guns. He was hit, too—his knees, with three bullet wounds. But when he finished, there was not one of the enemy left.

He was amazed when I rolled over and tried to get up. The force of the bullet had only stunned me. Dazedly, I wondered why. I pulled that little Bible out of my pocket and looked at the ugly hole in the cover. . . . It had ripped through Genesis, Exodus, Leviticus . . . and kept on going. Where do you think it stopped? In the middle of Psalm 91, pointing like a finger at this verse: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Sis, when I read that verse it raised me clear off the ground. I did not know there was such a verse in the Bible. I'd been reading mostly in the New Testament. I read the rest of that chapter—the first part was ripped

apart. In utter humility I said, "Thank you, precious God."

When I got my buddy back to the post he said: "Lute [he calls me Lute], I've had enough. This convinces me. I want to get right with God—starting *now!*" He wouldn't let them tend his wounds. He said, "Nothing matters now but this." He fell on his knees, with his three wounds—and he prayed. His body became almost numb. But he wouldn't give up. When the Lord Jesus heard his cry and came in and saved him, he moved. That soldier went all out for God. He ran outside and shouted to the whole camp. . . .

(I tell you, Sis, *prayer* is going to win this war!)
(Not guns alone; fervent, agonizing prayer I know is.)
God is bringing them in, one by one. The whole company will be a company of praying men. God has given me assurance. Think of it—120 praying men and one general in one regiment! When that happens, this unit will be unconquerable. Pray, Sis! Pray as you have never prayed before. Tell everyone to pray. Tell all America to go to its knees!

Until nations and people have paid in blood and tears for thrusting God out of their hearts, out of their homes, nations and lands, this war will not end. Tell them to send Bibles, and more Bibles. A Bible will give a soldier the confidence that God is with him. Tell the people the army wants prayer—and Bibles!

So tell them to pray—and keep praying. And when you send things to your boys, send Bibles. They want to hear God speak.

Your loving brother,

Lieut. _____.

This soldier has struck at the heart of the need of the nation—prayer and the Word of God. “Righteousness exalteth a nation, but sin is a reproach to any people” (Proverbs 14:34). And God has promised that “If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land” (II Chronicles 7:14).

And More Bibles

Captain W. Wyeth Willard, chaplain in the U. S. Marines in the Solomon Islands, tells similar thrilling incidents of Bibles stopping bullets.

“Three men in my regiment have been saved from wounds or death because they loved the ‘Book,’ as it is known among the fighting men, enough to carry it as they went into battle. One of these New Testaments stopped a Jap .25-caliber bullet, which went through

to the back cover. This would almost surely have killed the boy.

“Two other Testaments prevented their owners from being seriously wounded by Jap shrapnel. The exploding shells sent large chunks of metal flying, two pieces lodging in the volumes after having torn through most of the pages. One of these boys told me he had read his Testament through five times.”

How excellently these unusual incidents of physical deliverance point to the higher truth of spiritual deliverance which comes only through the Word of God—the Bible! For it is the good news which the Bible tells, the “gospel of Christ [that] is the power of God unto salvation to every one that believeth” (Romans 1:16). As the Bible saved the lives of these Marines in the hour of crisis, so it has saved the lives of countless millions of men and women down through the centuries who have read and believed its message of redemption in Christ, whom the Old Testament prophesied, the New Testament revealed, and whom personal experience realizes by faith. “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31), the Bible testifies. Accept its testimony today!

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WORLD WAR I AND GOD

From the annals of World War I also come many true stories of incidents inexplicable other than by the hand of God. Individual experiences could be found by the hundreds which testify to God's miraculous deliverance of those who call on Him, but here are only a few testimonies from experiences which marked decisive points in the progress of the war, as we now see it in its true perspective.

The Deliverance of Paris

The first battle of the Marne—"second to none in the war for its decisive importance in the course of the world conflict," as Lloyd George says (*War Memoirs*, p. 832)—was fought on September 6, 1914, one month after the war began. The Germans were in sight of Paris. The French had but eight hours' ammunition. The orders were already given: "When the last round is fired, every man take to his heels."

The archives of the government had been removed from Paris southward, and the women and children had been taken out by the thousands. Eight hours and the war would be done—only eight hours—when suddenly the Germans ceased firing and did not begin

again for 47 hours! General Gallienni commandeered every taxicab, automobile, carriage, cart, wheelbarrow—everything that had wheels—in Paris, and rushed munitions and men to the front. After 47 hours the Germans began firing again, but met with such fury that they were pounded back, and never in four years were the Germans so near Paris again.

German Generals Von Kluck, Hausen and Beulow in their official report said they did not know why they ceased firing! Only eight hours, and the battle would have been Germany's—but the Germans ceased firing and did not know why. Perhaps the Bible supplies the answer: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah 59:19).

Poison Gas and God

Of the spring of 1915 *The Times' History of the War* says: "Never had the position in Flanders been more critical" (vol. V, p. 60). The Germans had long planned to use asphyxiating gas, but, as the official German Archives state, "The date had to be continually postponed, as the required wind did not blow . . . no wind from the right direction." And then, late on the spring day of April 22, 1915, at 5 p. m., during the second battle of Ypres, Belgium, the wind suited the Germans' nefarious purpose, and two curious,

greenish-yellow clouds moving before a light wind startled the Allied troops—180,000 kilograms of chlorine gas had been released by the Germans.

Five thousand Canadians, among others, were killed. It was such an unexpected blow that the Allied soldiers, unprotected against such a weapon, fell in windrows. All that the German command needed was to march through, take the English Channel, and the western gateway to the world was theirs. Why did they not do it?

It was not the military but the meteorological department which announced to the German general in charge that the direction of the winds was fixed and settled for 36 hours to come, and that they would carry the gas far out over the Allied lines. So the gas was released, when suddenly it shifted and flung itself back on the German army! And the Germans gasped, struggled, staggered by the thousands to their death. Dr. Schmaus in his official report said, "In 40 years of meteorological records of the German government the wind never acted so peculiarly before." And the doubly strange and striking thing was that the wind whirled in only that small area!

The Word of God 116 times relates God's use of the wind to perform His purpose. As He did of old, He has undoubtedly done in recent years, causing the forces of nature to work His plan and purpose in the lives of men and nations.

The Lord of the Harvest

By the spring of 1917, German scientists claimed to have solved the problem of growing food and grain, and announced that Germany would that year have the potato crop of all time. They claimed to have discovered the formula that, placed in every potato hill, would destroy every insect enemy of the potato, both above and below ground.

And the German potato crop gave prospect of being unprecedented in size and quality. But when uncounted acres and miles were in blossom, suddenly an unknown blight—the Colorado beetle—heretofore unknown, swept over the potato fields of Germany, and in almost a day they were shriveled, worthless vines, standing in useless rows.

Hungry Germany learned that day the truth uttered by Napoleon: "An army travels on its belly, and will not travel when the belly is empty." Ludendorff, in his history of the war, declares that the failure of the potato crop of 1917 lost Germany the war.

That same spring, though the British started with the coldest and wettest spring for years, they nevertheless raised such a bumper crop of potatoes and wheat that they were able to feed themselves and their Allies. Truly, the Lord "giveth the seedtime and harvest."

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RETREAT OF ATHEISM

World War I . . . World War II . . . out of the experiences demonstrating God's hand over the lives of men is coming a consciousness—among the fighting men particularly—of the need of God.

“There are no atheists in the foxholes of Bataan,” a hard-boiled Marine sergeant is reported to have said. And Capt. C. A. Neyman, U. S. N., relates: “Officers and enlisted men of the Navy are face to face with realities these days. Grim prospects confront them. I am constantly privileged to see with what frank acknowledgment of eternal values many of these officers and men face the uncertainties of their naval and patriotic service. I have had senior officers come to me for supplies of Bibles, prayer books, hymnals and religious helps just before sailing.”

With an illustration of a Marine who, while on a transport, talked atheism all the way from the U. S. to the Solomons, but later when under fire told his chaplain, “If this keeps up, I’ll be thinking the way you do,” Captain Neyman emphasized that religious response among naval personnel is far greater in the second world war than in the war 25 years ago.

Chaplain W. Wyeth Willard in the Solomons recently wrote: “One of our battalion commanders, a major, keeps his New Testament on his field desk

where all can see it. Again, a captain was wounded in action. As he was being carried from the battlefield he called for two things—his wife's picture and his 'Book' [as the Bible is called by the men at the front]."

Fighting men desire to know more about God, more about life, more about death. No longer will the hollow mockery, mouthed so freely in the last war about the "hero's and martyr's blood buying one's way to Heaven," satisfy the intelligent, inquiring mind of the modern soldier.

No. He is realizing, amidst the screaming shrapnel and bursting bombs, that there is a God to whom he is accountable. He is finding out that that God speaks to *him* in the "Book," the Bible. He is realizing that it is not *his* blood, but the blood of Jesus Christ, God's Son, that cleanses from all sin and makes sinners saints, prepared to meet their God.

God's Side

And although many are experiencing the miraculous deliverance of God from physical destruction and are seeing Him work for the cause which by His standards we believe to be righteous, yet these same men are also coming to the humble conviction of Abraham Lincoln: "I confess I am not so much concerned that God is on our side, as I am that I am on God's side."

Cordell Hull, Secretary of State, recently said: "America desperately needs today a moral and spiritual rebirth." Coming to Canada in 1940, Alfred Noyes, famous English poet, stated: "We have got to get back to the principles of religion."

And what are these principles of religion to which we must return? Simply that there is a God to whom we are accountable and upon whom we are dependent; that we have forsaken Him and His righteous commandments; that He would have us turn to Him, repenting of our sins, and in humble faith acknowledging that "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them . . ." (II Corinthians 5:19).

But this must not be a mere general acknowledgment, but a sincere *personal* decision. The prayer of repentance and faith for the nation must start with *you*. Every soul must give account of *himself* unto God. In the name of the Lord Jesus Christ, call on Him today for salvation, safety, and the forgiveness of sins. For, "Whosoever shall call upon the name of the Lord shall be saved" (Acts 2:21).

Is God working in the war today? Yes. But it is primarily in and through the lives of men that He is manifesting Himself and His purpose, as these graphic illustrations from the war of today amply testify. What is *your* relation to Him?



A TIMELESS GOD 새해가 업산하사나님

Text 2 Pet. 3:8 - "One day is with the Lord as a thousand years and a thousand years as one day". Script. Lesson, 2 Pet. 3:1-18 - 10

● Introduction 04 Ps 90: 1-17

When God created man he created time. No other being lives in time. As time had a beginning it will have an end. Rev. 10:6 "there should be time no longer" (angel stood on sea & earth, little book in hand)

남은 새해가 업스리라

Discussion

The setting of the text is re the Second Coming and the end of the world.

● Jesus told His disciples about these events as recorded in the Gospels (Matt. 24, John 16, etc. After his resurrection asked him "When?" and his reply was that it was not for them to know the time. However, when he ascended the angels told the apostles that He would return in like manner. Acts 1. Accordingly the apostles seemed to believe that his coming would be near in time and often said so. Paul speaks of the "latter times" in 1 Tim. 4:1 and of the "last days" in 2 Tim. 3:1 saying that they would be perilous and that some shall depart from the faith.

Mark 13:32

● Two wrong impressions had to be corrected: a.) those who were sure that His coming would be very soon. Hence Paul wrote his 1st and 2d epistles to the Thessalonians. He pointed out that certain signs would precede as Jesus had done before him, e.g. the man of sin would be revealed; the Gospel would be preached in all the world, etc. Matt. 24:14. However when Jesus did come it would be sudden and unexpected like a thief in the night.

● b.) There were others who scoffed and asked: Where is the promise of His coming? All things have continued as before, etc.

Peter replied that the Lord is not slack concerning His promise, but with Him, 1000 yrs. as one day, etc. Illustration Henry Luce in San Francisco.

"Your flesh should creep" **인사한**

II Does God have any part in the history of the world? The man of the world says "No" Most of the nations have not known God. They have warred, made peace treaties, changed the map of the world according to their conquests. Race prejudice has continued to exist. No evidence that God interjected Himself into the picture.

This is not the Scriptural view. Jeremiah calls God, "King of nations" (Ch. 10:7)

The Psalmist says: "The kings of the earth have set themselves vs. the Lord and against His anointed. He that sitteth in the heavens shall laugh: the Lord shall have them in derision". Ps. 2:1-4. And again, "The wrath of man shall praise thee (God) Ps. 76:

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He says of the heathen king, Cyrus "thou shalt perform all my pleasure" Is. 44:28

The nations that oppress Israel... Paul on Mar's Hill.. of one blood.. hath determined the times before appointed and the bounds of their habitation. Acts 17

No superior races but superior individuals of all races. Two world wars.. lost the peace. Are we losing it now. e.g. Korea.. brief resume of her history.. She can afford to wait like China. Her accomplishments.

Superior 우승한 (세월이여난)

Seoul - Seminary Park Jan 5, 1947

" - 신기동 (서울) .. 12. 1947

" - 장신경 206 2. 1947

Pismo Beach Jan 4, 1948

Some Conclusions

결론

1. The best accomplishments of

man as a rule are not done in a hurry

We are co-workers with God and the mills of God grind slowly. Jesus was 30 yrs of age before beginning his 3 yrs. ministry. It took 1500 yrs. to write the Bible.

There was a golden age of literature but not now. Usually the best discoveries for the benefit of mankind come after years of research in the laboratory.

11
2
4

It took 10 yrs. for Ernest Thompson

Seaton to write (Wild Animals that I have Known - No), (Lives of Game Animals). It has 1500 of his own illustrations; only 2651 copies sold.

수업
관

그림 (저술 2는 author)

a. King James Version of the Bible was written by 47 scholars during 7 yrs. Still the most excellent version.

b. From Independence to the American Constitution was 13 yrs. The men who wrote it and the times in which they lived. Compare today, the UN and peace treaties. Stettinius' statement (R. Digest, Sept., 46, p. 109) "One impediment to far-flung faith today is that by means of amazing devices for incessant journeys and continuous communications we have so cluttered our lives that we have little time to think. Our occupations become treadmills in which we deal with the momentary and not the lasting... A diplomat moves from one immediate problem to another at ten minute intervals day after day and as his anxiety mounts his perspective fades.... I would like to invite the eleven members of the Security Council to the front porch of my Virginia farm.

공무대 (Secy 25/4/46) 국경선 영. Learn & nation

성경학

2. We should learn not to be impatient as is our inclination. My word of counsel to Korean leaders. 참지 못함 견대지 못함.

3. We should put ourselves in harmony with the will of God. The writer of Ecc. and the conclusion. Ecc. 12:13-14. Moody's favorite text: "He that doeth the will of God abideth forever" 1 John 2:17.

말자

Finally, man's destiny is timeless existence. We live too much in the present. 존재 (생활) 현대시대

하나님의 뜻을 행하난이든
세 세에 잇겟소

"Though the mills of God grind slowly, yet they grind exceeding small,

Though with patience He stands waiting with exactness grinds He all."

Charles Beard, the historian quotes.

Ravenswood, W. Va. Jan 1, 1950

APOSTOLIC BLESSINGS

Text: Acts 2:46-47. And they^s continuing daily with one accord in the temple and breaking bread from house to house did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Scripture Reading: Acts 2:1-18; 4:1-47

Introduction *whit Sunday Pentecost*

Today we commemorate the beginning of the dispensation of the Holy Spirit 1913 years ago

God is 3 persons. The O.T. was the era of the Father-spoke with Moses face to face

Then Jesus came. The era of the Son for 33 years.

He ascended with the promise that He would send the Holy Spirit which would be better for us.

The promise was fulfilled on Pentecost which is a Greek word meaning 50th day-7 full weeks after the Passover plus one day.

Jesus, crucified at the time of the Passover and became the paschal lamb or as we say, The Lamb of God that taketh away the sin of the world

After his resurrection during 40 days, ten appearances. At the time of his ascension he told his disciples not to depart from Jerusalem till they be endued with power from on high which took place at the time of the Pentecost that year.

Two manifestations-rustling wind and tongues of fire

Pismo Beach Calif Nov. 30. 1947

Discussion

At no time has the Church received greater blessings than at Pentecost. The Korean Church has been compared to the Apostolic Church.

Certain blessing received at Pentecost not received since. Some think they have e.g.

The gift of Tongues. 16 nations "~~every man~~ every man heard them speak in his own language" "You hear we every man in his own tongue?"

Again in the house of Cornelius- Acts 10:46-They heard them speak with tongues and magnify God. In Ephesus, Acts 19:6-Paul-hands; Holy Ghost; tongues and prophesied.

In 1 Cor. 14 Paul says it is better to prophesy than to speak with tongues v. 18-19 "I spake with tongues more than ye all, Yet in the church I had rather speak five words with my understanding... than ten thousand words in an unknown tongue. CH 47 21 - June 1, 1947

Many wonders and signs were done by the apostles Acts. 2:43-These continued for some time. In Acts 3-healing of the lame man. Ch. 5, Ananias and Sapphira Ch. 5:12-17: Many signs..brought the sick into the streets..Peter's shadow..all performed many miracles...These gifts did not continue. 1175 Ey Seoul 5/25/47

Seoul - Brotherhood - Feb. 3. 1947

Today we will talk about the blessings that they received which we can receive. Headings under the word PENTECOST New Emma H. 6/20/47

Remember 217 - 24 1942

Change 217 - 24 1942

Met at New Emma H. June 13, 1947
at H & S Seoul. Dec. 6 1946

1 PRAYERS: They continued in prayers
4.31. "And when they had prayed, the
place was shaken...and they were all
filled with the Holy Ghost.

After the Ascension, returned to the
upper room, "continued in prayer and
supplication" Ch. 1:14. How we fail to pray

2 ECSTASY: "did eat their meat with
gladness and singleness of heart,
Praising God and having favour" v. 46-47
Their joy was great..thought they were
drunk.. Comment on emotion in religion

3 NEW BELIEVERS: Added daily such as should
be saved. In Syenchun.. Many churches
a year without accessions-100 members
can't bring ONE

4 TEMPLE-"Continued daily in the temple
v. 46." went up together into the temple
Ch. 3:1. P. & J. released from prison
"are standing in the temple and teaching
the people" Ch. 5:24. 25.

Why aren't we in God's house more?

5 EUCHARIST: Gr. word for Lord's Supper
Eu-well; chairo-rejoice (Cheerio).. Daily
"breaking of bread from house to house"
v. 46 Could not go to the Temple for I.S.
Eucharist-to give thanks-for redemption
"having given thanks".. bread and cup
nourishing and strengthening believers

6 COMMON-equal before god-"had all things
common" v. 44. "neither said any of them
that ought of the things which he
possessed was his own" Ch. 4:32. "Neither
was any among them that lacked..dis-
tribution was made unto every man
according as he had need" Ch. 4:34, 35

Christians must have that spirit
Sharing-Community Chest-Red Cross

- 7 ONE ACCORD. "They were all with one accord in one place" v.1 "Continued with one accord in prayer and supplication" Ch. I:14 "Continuing daily with one accord in the temple" v.46. UNITY
In Phil. 2:2 Paul exhorts, "be of one accord, of one mind" Let nothing etc
Look not own things.... of others
- 8 STEADFASTNESS. ²⁺¹²⁻⁶¹ "they continued steadfastly" v.42 "continuing daily" v.46
"continued with one accord" Ch. I:14
Not spasmodic but sustained.. Didn't start something and quit.

- 9 TEACHING. The apostles taught them "they continued in the apostles doctrine and fellowship". Following teaching was testimony. "with great power gave the apostles witness of the resurrection". Ch. 4:33. Peter- "with many other words did he testify and exhort, Save yourselves from this untoward generation" v.40

Conclusion

These Pentecostal blessings we have in our church life-Prayer, Ecstasy, New believers, meet in God's Temple, in God's house; give thanks in the Church. We have community spirit, a willingness to share; be of one mind; be Steadfast, Teach and Testify. WE CAN BUT WILL WE?

Our common failure is that we don't work at our religion; we are not willing to pay the price to have these blessings; cf. farming and business. Our hit and miss ways in religion

We need power.. How to get it

Knowing God

2

C. C. C. May 1930

갈바리 May 17, 1930

대동지 Oct 17, 1930

갈바리 Dec 6, 1933

M. B. I. Jan 7, 1935

~~AM By A Jan 12³⁵~~

AM By A Jan 12³⁵

C. S. S. Feb 22, 1935

Birds and Jan 20, 1936

갈바리 Feb 2, 1936

갈바리 Jan 10, 1936

갈바리 May 22, 1936

Purson June 2, 1936

C. Ryan B. I. Jan 2, 1937

Sweden Feb 1, 1938

2. Reading God's Word - Thinking
God's thoughts.

~~How I know Lincoln~~
How I know Lincoln *Biography* 권의
Men led to God by reading the
Bible. ~~For Moffet~~ ~~권하리~~ 1933

~~권하리~~ ~~1933~~ ~~Read. Bible Society~~
대흥리 - Oct 17, 1930

3. By Meeting God in Prayer.
Like meeting people. Hearing
them talk.

How I knew Wilson.
If we want to know a great
person ask for an interview.

면 회. (방문 후 단)
4. Know Jesus - See me, see the Father.

cond 1 4. Must seek God with all our
hearts.

Prov. 8:17 - Those that seek me
diligently 나를 근절히 구하는 자가
나를 얻으리라

Deut. 4:29 - Thou shalt find him
when thou searchest ~~him~~ him
무엇을 다하고 성품을 다해야 구하면
반드시 만나리라.

Condition and result

c 2 Put away sin - Blessed are the
pure in heart. ~~복~~ ~~있~~ ~~니~~ ~~데~~ ~~회~~ ~~가~~

c 3 Humility - Job. 42:5-6. Abhor myself
내가 스스로 한하고 나의 영광과
가온 리서 회회 하는 이다

Coming before God in reveren

Henry Smith - Lab. *Don't know - about to*
ask for question

Condition of teaching and learning

머리 숙이고 (음하리)

A THANKFUL HEART

Text.

Col.3:15-"And be ye thankful"
Scripture:Col.3:9-17

.....

Introduction

Gratitude is not natural to the human heart but can be acquired. We teach our children to say, "Thank you" which too often we say as a matter of form from the lips and not from the heart. Dispositionally we are more apt to be dissatisfied, complaining and unmindful of blessings received.

The Israelites were glad for a few days to get out of Egypt, out of bondage, until they began to suffer the hardships of the wilderness and then they wanted to go back to their bondage "We remember the fish which we did eat freely in Egypt: the cucumbers, the melons, and the leeks, and the onions, and the garlic" Num. 11:5. They vexed the soul of Moses for 40 yrs. In his farewell address he said to them: "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee" Deut. 32:18 (Jeshurun-upright-waxed fat)

When Daniel was brought in before Belshazzar to interpret the king's dream he reminded Belshazzar how God had exalted his father Nebuchadnezzar "a kingdom, majesty, glory and honor" but his heart was lifted up and his mind hardened with pride and he was deposed and dwelt with the beasts, grass..dew..till he knew that God ruled" and then Daniel said to Belshazzar:

then

"Thou his son hast not humbled thine heart, though thou knewest all this". Dan. 5:22. MENE (numbered), TEKEL (weighed) PERES (divided)

When Jesus cured the ten lepers only one returned to give thanks, and he was a Samaritan.. Luke 17:17
*Matt. 18: 21-35 - 47 merciful servant
to seek in you*
Discussion CAUSES FOR GRATITUDE

1. For Bread (material blessings) Thanksgiving offering (Lev. 7:12-17) Cakes & bread with oil, flour fried. Three feasts Passover (sheaf of first fruits of barley presented). Pentecost (Loaves of first fruits of gathered harvest presented). Tabernacles (first fruits of oil and wine presented)

When Jesus fed the multitude he "gave thanks" & "blessed" the bread. (Matt. 14:19; 15:36).

At the Lord's Supper, he "Blessed" the bread; when he took the cup he "gave thanks" Matt. 26:26, 27.

With the two at Emmaus. "He took bread and blessed it". Luke 24:30

The church in Jerusalem. "They did eat their meat with gladness and singleness of heart". Acts 2:46

COMMENT ON GRACE AT MEALS.

(Altar of Heaven.. The King plowing)

2. For healing. Not all like the nine lepers. The lame man healed at the gate of the temple, went in "leaping and praising God". Acts 3:8. The blind man whom Jesus healed "Believed and worshipped" John 9:38. The Gergasene demoniac when he was healed "Prayed him (Jesus) that he might be with him", but Jesus said "Go home and tell". (Mark 5:18-19)

"The prayer of faith shall save the sick" Jas. 5:15

I found

3. For Worship "Enter into His gate (Ps.100:4). Let us come before His presence with th..(Ps.95:2) O give thanks unto the Lord.Ps.107(4 times) I will offer in his tabernacle, sacrifices of joy, yea I will sing praises (Ps.27:6). I was glad when they said unto me..Ps.122:1..I had rather be a doorkeeper..Ps.84:10

The devout Jews love for the temple and Jerusalem..If I forget thee O Jerusalem...right hand..cunning If I do not remember...tongue....if I prefer not Jerusalem above.chief joy (strange land) Ps.137:5-6. Offer unto God thanksgiving and pay thy vows to the most high(Ps.50:14)

PAUL:"Let your request be made known with thanksgiving.Phil.4:6.AboundCol2:9

FREEDOM OF WORSHIP What does it mean.Poor attendance at church

4. For Salvation The supreme cause of thanksgiving..names in heaven ... the narrow way...fear him who can destr Unspeakable gift 2Cor.9:15..The end of your faith is the salvation of your souls.1 Pet.1:9 gain the whole world...By grace... save yourselves... Work out your own salvation....

HOW GRATEFUL ARE WE?

CONCLUSION..Think how grateful .
you would be if all the things
and blessings you have were to be lost
and you could get them back.

Ravenswood W. Va Nov. 20. 1949

Loyalty to Christ

Text: Matt. 16:24- "If any man will come after me, let him deny himself, and take up his cross and follow me."

Scripture- Matt. 16:13-28

Introductory.

~~The motto of our church this year as adopted by the 154th General Assembly. In a time of crisis and war the call of the hour is to a spiritual emphasis.. to help us realize that spiritual power is greater than earthly power, to urge us to call on our spiritual resources.~~

Loyalty is not a Scriptural word- is not found in the Bible though its meaning is often found. It is a French word from the Latin LEGALIS (legal) and means, "bearing true allegiance". The word loyalty means "devoted allegiance".

Just as we are expected to be loyal to country, state, town, community, family, friends, so we are to be loyal to Christ

Loyalty requires sacrifice. The text says "Let him deny himself, and take up his cross". Denying self means to give up something we would like to have or like to do. Taking up a cross means to undertake a hard, difficult, heavy, burden that may cause us suffering and even death.

Does not mean the absence of joy.
Nor a denial of "yoke easy-burden light)
The example of Paul-hardships & joy
Acts 20:24- "Finish my course with joy)
2 Cor. 7:4- "exceeding joyful in all
our tribulation

Discussion

I. Loyal to Christ, personally. Give Him first place in our lives. Jesus asks the
"He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. (Matt. 10:37)

Jesus asks, "Who is my mother? and who are my brethren? whosoever doeth the will of my Father which is in heaven, the same is my brother, sister and mother" (Matt. 12:48-50)

"If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26)

These quotations speak of a personal relationship between Christ and the believer, a stronger tie than the tie of kinship and friendship, an allegiance to Christ above allegiance to country or to family.

This test was applied to the disciples when they left all and followed Jesus. Paul said that he suffered the loss of all things that he might gain Christ.

The test was applied to the rich Young Ruler and he wasn't equal to the test. He wanted to inherit eternal life, he had a strong attachment to Jesus and wanted to follow Jesus. He went away sorrowful and the record is that Jesus loved him. Why did he fail? Just because he did not want to give up his earthly possessions.

Peter - we have left all MK 10²⁵ Lk 18²⁵

II. Loyalty to His Church which is his body, his bride, the visible form of the kingdom of God on earth, which shall endure till he comes again.

We are members of his church, his body and as such are called upon to be good soldiers of Jesus Christ.

Our Church Program for the Year
 September-The Call to Loyalty
 October-World-wide Communion
 November-Stewardship-Thanksgiving
 December-Christmas-World Missions
 January-Christian Education
 February-Patriotic Month-National Missions
 March-Every Member Canvass
 April-Easter Month
 May-General Assembly-Pensions
 June-Pentecost-The College Month
 July-August-The Kingdom of God on Earth

Each church can have a part in this program each month. e.g. The Presbyterian War-time Service Commission and the Million Dollar Fund \$ 27,000,000.

(a). Service to soldiers and sailors - \$339,000. (1). Army and Navy Chaplains (2). Camp and Church Activities. (3). Prisoners of War. See Folder

(b). Service to war industry communities and refugee relief at home. (1). Communities in defense areas (2). Assistance to Christian Refugees.

(c). Service in Foreign Relief.
 (1). Medical relief through the Board of Foreign Missions (\$ 377,000.)
 (2). China Relief (Bible Society,
 (3). Orphaned Missions Y. N. C. A. Hostel
 (4). Relief of European Churches Friends Service)
 (5). Church of Scotland - and Wales

~~Romulus share - 50. Canoga, w40.
War-time service Sunday, Nov. 8th.
Dr. Hutchison's remark as Moderator~~

Log 1/19

Local Church activity - the importance of regularity in attendance.

W.S. and other organizations

Romulus - 111 members on roll

Non-resident (28), Invalid (7) 20%

30% Occasional (10), Not coming (22)

Leaving (44) somewhat regular.

Canoga - 98 members on the roll

Non-resident (24), Invalids (6) 22%

Occasional (12), Not coming (22)

Leaving (34) somewhat regular

What would happen if many church members gave as little attention to farming, business, housekeeping as to the church and their religious life.

Statistics show that it takes 31 members of our Presb. Ch. to get one new member a year. For every 100 added on profession of faith, 95 others are put on the suspended roll.

Membership - 2,000,000

Benevolence, \$3.50 per.... 1¢ a day.

Cong. Exp. 17.50 per... 4.8¢ a day

1940 Out of 8785 churches, 2360 had no additions on profession of faith. 27%

1941 8746 - 3045 = 35%

1944 8665 - 2827 = 36.5%

1946 8455 - 2229 = 26.4 at 31.2

1949 8551 - 2000 = 23.4 - 29.7

The care of the churches

III. Loyal to the Preaching of His Gospel

His last instructions were to go into all the world. This is what the apostles and first Christians did. Then missionary zeal cooled except for some sects such as the Moravians, until a little over 100 yrs ago when the modern missionary movement began.

How the Church is being tested as to whether we will go on with this program or park the.

A test in our own country. In a time of war are other things more urgent? Even in normal times our evangelistic zeal does not run high. Of ~~our 8785 churches~~ 2360 show no accessions or profession of faith in a year. The number received is 1 to 31. If zealous in winning souls would not the record be better?

We have 3,179 home missionaries and 5,475 home mission enterprises at cost of some 3 million dollars.

All classes from Arctic to Caribbean
2251 Sunday Schools.

Christian Education Program-3179
vacation church schools (196,917 enrolled)
142 summer conferences (12,800 enrolled)
121,739 to 40 colleges, 21,439 students
77 univ. pastors-58 campuses-40,000 Pr st.
526 students helped (53,060.) 837 in Sem.

Dr. Oswell Smith, Peoples Ch. Toronto
Dr. Harold Ockenga, Park St. Ch. Boston

Foreign Missions-II73 missionaries
387,638 patients (1,744,671 treatments)
30,000,000 pages of literature printed.
\$1,400,000 on the field.

In a time of war, more expensive,
more difficult, but not quitting.

Hardships involved-travel, Berlin
interned, imprisoned, work interrupted.
Praise by the Chiang Kai Shek

Korea-before and after Pearl Harbor.
Protecting the missionaries from the
Gripsholm. Their stories. (1 sick died)

Digger & Lutz with 18 priests
Underwoods-saw husbands twice, Dec. 8-Apr 10
Mrs. Koons for months in home-saw no one
while husband in prison.

(The F.B.I. Ellis Island)

Talmage in for 4 mos. Miss Roots
story about the cows, visitors, etc.

Bruce Hunt & Byrns-Bathie and her
5 children. (For Jesus sake, 4 men)

~~Miller~~ Miller-5 mos. 5 days

Mrs. Underwoods account-read

prisoner with sore foot. 2 baths

beard grown-no brush for teeth-no glasses

Scar on the body, marks of Lord Jesus
Heiner-

refused to eat for 2 days

Korean next said, "Let God save"-

One shook hands (pinch of salt)

code to wife (took him to N.Y. to open
safe-didn't see Digger.

Vicarious-felt it his duty to stay

Attitude of Koreans-Miss Root

2000 eggs in 7 mos. chickens

Miss Davie & Mrs. Miller, farewell church

Conclusion

Dr. Speer at the General Assembly took the text, of Paul in I. Cor. 16:13 "Watch ye, stand fast in the faith, quit you like men, be strong".

He points out that Paul believed and practised a militant Christianity. "Fight the good fight of faith" (I Tim. 6: 12) "We wrestle not against flesh and blood but against principalities, against power against the rulers of the darkness of this world, against spiritual wickedness in high places. (Eph. 6:12) "Put on the whole armour of God" (Eph. 6:13) "Endure hardness as a good soldier of Jesus Christ. (2 Tim. 2:3) "I have fought a good fight" (2 Tim. 4:7)

Loyal soldiers do not shrink when the time to fight comes.

Essex N.Y. Hunt Club. Worms from Rec. Sept 8, 42
 Lince N.Y. Worms from same .. 9. 42
 Rome N.Y. many sources .. 13. 42
 Canoga N.Y. .. 11 42
 New Paltz N.Y. Bial Flie .. Nov 1, 1942
 Wildwood, N.J. .. 18, 1945
 Ravenswood, W. Va. Sept 18, 1949

77010

The New Chosen People

1 Pet. II. 9-12

(종족)

1 Pet. II. 9-12 But ye are an elect race, a royal
 priesthood, a holy nation, a people for God's
 own possession that ye may show forth the
 excellencies of him who called you out of
 darkness into his marvellous light; who in
 times past were no people but now are the
 people of God; who had not obtained mercy,
 but now have obtained mercy. Beloved,
 I beseech you as sojourners and pilgrims,
 to abstain from fleshly lusts which war
 against the soul having your behavior seem-
 ingly among the Gentiles; that wherein they
 speak against you as evil doers they may be
 by your good works which they behold glorify
 God in the day of visitation.

왕국, 종족, 제사장

그러나 그에게로

어둠

기이한

영광

아니더니

공회심

나그네

행인

거스려 사후는 육체의 정욕 멸하라

행실을 선하게

행악을 다그 비방

견고하시느날

2

But the world does not so readily admit that there is "the new chosen people". The world does not see them; they inhabit "no particular part" of the earth's surface. They have no earthly form of government; there is no visible reigning monarch; the world cannot always say "here they are" or "there they are" ^{But with} ~~some~~ the line of (demarcation) distinction is not very marked - too often not as clearly marked as it should be - and yet there is a new chosen people, just as distinct just as much set-off from the rest of the world, just as divinely chosen.

as ever were the children of Israel
 they are not new in the sense
 that they displace the old there
 is no new covenant. In times
 past there were those that were
 of Israel but were not Israel
 as now there are those of the chosen
 people but are not of the church
 covenant, but the true Israel
 and the true church are and
 are the same. They are chosen
 "new" because they live in
 a new era "new" because the
 "mixture" of selection is different, "new"
 because instead of looking forward
 to the one that should return Israel
 we look back to the cross and
 see the one that who rest in it

to be placed in the hands
of the Government - separate
you something necessarily then
it seems to be called into
relations. we are separated to
something. There is a

common saying that "Christians
should be separated from the world"

This expresses the whole truth. we
are in the world but not of

the world; according to the text
we are "sojourners and pilgrims"

As sojourners we are away from
home we abide here for a time

As pilgrims we are journeying
through the world on our way to heaven

~~for our journey.~~ There is a
precious document of the 24 century

known as the Epistle to Diognetus.

It seems that Diognetus was an

II Purpose of the choice

His plan - not ours - appeal to left
no mean calling - One of Gods books.

years & volumes - (days & pages

His the purpose of yours - How to go about it

Peter writing to Gentile Christians - there some about.

Situation - Jerusalem - Ephesus

Harbinger - teaching the text. +

12th century belief

Gods glory the end - something magnificent

Moody - Write in your Bible

Conclusion -

Jesus Christian - If they would - but don't
"O the depths" - 4 questions

" chosen as called out of E. (3) established - " set of art

Happy art them - Promises & Blessings

In meantime - Jesus & John

Don't give himself for us

+ Not chance - no definite

Great multitude - forehead

Love yourselves - no little thing (3)

Take care - 4:20 - worthy



새로히 된 백성 됨
 "The New Chosen People"

Introduction - identity 동일인 된 것
 The world and the old. - the new

They do not displace the old
 They are new in the sense
 It is with the new - the text

Why new? new era - new selection - new new of grace (works not Jews)
 Background - Verse preceding
 race - priest - nation
 Not to our purpose - apostles assume -

Discussion -

I Meaning of the choice

Separation - to and from something
 common expression - supremacy of pilgrims

Figure - Epistle to Diognetus
 not in seclusion - Penitent hermit

Christians in the world - nothing is dear

How to affect the separation
 + aloof - impede progress - put an all -
 darkness / light

So important is separation - New man
 men steeped in sin - old man

+ Again & again - transaction expressed

2 reactions 100 details - Here they come
 same Bible comm. blood - not from

They are "elect race" royal priests etc

Christian friends what a heritage

elect race (chosen to obtain salvation) no more hermit - sancti think
 royal priests (Clement's Book) part - blood - long suffering
 holy nation (Book for holy Jews) (Dante's part) part - blood - long suffering

manuscript tractate of high social
standing who wanted some infor-
mation concerning Christians. Some
unknown author wrote him as follows: -
"The Christians," he says, "are not dis-
tinguished from other men by country,
by language, nor by civil institutions.
In their native dwell in cities by them-
selves, nor use a peculiar tongue
nor lead a singular mode of life.
They dwell in their own native
lands but as strangers. They take
part in all things as citizens; they suffer
all things as foreigners. Every foreign
country is a fatherland to them and
every native land is a foreigner. They
live upon the earth but are citizens of heaven.
Thus far the Ep. to Diognetus
Schaff 1829

8
In accordance with which we re-
mark that few Christians in our day
are found in seclusion in pious
meditation in a monastery.
They resort to out among men
doing their best to uplift the world.
When then is the separation? It is
in the heart and we should expect
the actions to show it. The Christian
will attempt to win men unto
whom he will not associate in
some doubtful pleasure, he will
deal honestly unto the dishonest, he
will be a manly man, command-
ing respect. he will make a right
use of the good things of the world
that he may bring himself an-
other near heaven his home

~~The first of these is the fact that the
 second of these is the fact that the
 third of these is the fact that the
 fourth of these is the fact that the~~

x

The first of these is the fact that the
 second of these is the fact that the
 third of these is the fact that the
 fourth of these is the fact that the

Not only does the fact that the
 first of these is the fact that the
 second of these is the fact that the
 third of these is the fact that the
 fourth of these is the fact that the

as to the fact that we shall not
 know that we are in a position
 to possess and therefore
 we are not to regard our
 progress by reference to
 the wisdom - and length
 of the country, through which we
 pass. We are to set our
 feet on all wisdom, all grace
 and all knowledge, and all
 and all speaking, and
 as well as the other things, on
 the spiritual will which
 is without price. That we
 may, therefore, be united

As important is this sub-
 stitution that the spirit will be

about the year 1800
 was the first that indicated the
 necessary transition. in a sentence
 he said that the first of the
 after the accession of George the
 first. I suppose into his reign
 which is that the reader is
 a number of years. it is
 as though I never saw him
 in a dream for years and
 suddenly brought to the world.
 as in fact it is the reason
 you should know his birth
 - the name of the first of the
 about the year 1800. I don't
 know how to say on that day
 about the first of the year
 I don't know the first of the year

I am sure I have never seen
 you so well dressed, but you
 are so quiet in your
 It is not necessary for men to go
 in the place converted to the most
 extensive use their services to
 They have been brought up at the
 business of sea. The light to them
 is very bright, but not more so
 than around you. What if you
 have grown into the Christian life and
 been much allowed to fall into the depths:
 it may mean ^{that} "or you see separ-
 ation has been made cases, there
 must be the new birth and
 better of the old man for
 the new thing, and to be
 some more. But I am glad
 to hear of the foundation of
 peace. In the heart

were no people but now are the people of God,
 eye who had not obtained mercy now
 has obtained mercy. (Mission of a thousand)
 score of different races & tribes, speaking
 a hundred different dialects - some wor-
 shipping the fire, some the sun, some
 bowing down before idols, some cuddling
 to their breasts, & others made with hands,
 some venerating ancestors, some holding
 sacred the evil spirits, some into which
 their souls must pass at death,
 some casting their children into
 the river or sacrificing them to the
 fire of the bonfire, some sacrificing
 their flesh to appear an angry god. -
 people every conceivable form of beauty
 worship - think of them and how
 out from such a mass of human-
 ity, God has selected his people
 worshipping the same true God

reading the same Bible having
part in the same Divine sacrifice
the atonement for their sins, all being washed
in the same precious blood, bound
together with the bonds of the same
Christian love - saying "they who
were no people now are the people of God
and they who had not obtained mercy
now have obtained mercy." For
they come out of the darkness of every
heathen nation to Mt Zion which
shines with his marvellous light
"They are an elect race" - chosen to
obtain salvation through Christ. they are
called to be royal priests - they have
access to God, offer sacrifice but
a spiritual sacrifice and have

I have written a draft for
 the amount of \$1000.00
 to the "American" set
 out by you to include the
 three or four receipts, and
 the various purchases by the
 "American" friends! what a
 record! No more expenses
 in future - no more change
 of funds - no more
 opening but with a
 sure opening but about
 your back opening but
 being similar to the
 one for the night and
 day - the only thing that
 I have seen - no more

... the way, the manner, the
... that a man
... shall be
... that

... which is the
... that is
... sure ... that
... of salvation for us is
... that it is his
... scarce ...
... that the ...
... down God did
... the world but not
... the world as God, ^{it was} ^{was it}
... ^{as it is}
... must be
... to the

It may seem a little strange to me
 because that is the way that
 I feel the experience of the
 4th then is the ultimate experience
 as to how to reach the ultimate
 to the world his virtue. The way
 of Christian. In the nature
 of his 'voice' is one to write
 down in our lives the story
 which God has done for
 his sake. To show forth his
 virtue as no man can
 do by his own strength it is ^{well} better
 than a struggle to show that we
 are willing. The true
 witness is not a man's
 own witness - but to
 testify of the work of

saying not to do as I am a man of
 but to be as I am a man of
 from your servant
 and your servant
 the same to be
 and to be
 I send you tomorrow
 page that you let
 to see God's blessing to be
 and the volume of
 till now Providence has
 you from many a temptation
 and protects you from
 and the next volume
 how you are permitted
 more time in keeping
 and in case

There is a tree here...
 walking...
 the world the first...
 with not only...
 but to help us...
 being...
 saying "the future"...
 center to...
 for a...
 as...
 they be...
 about them...
 become...
 the...
 this...
 the...
 there is...
 the...

and early called for them and
 working during a part of the
 month and at this time they
 will send them with you they
 will call you in a few days
 they will accuse you in a court
 of the State and that is
 just what happened at the
 instance they begged for an
 order before the ruler and
 said "These have turned the
 world upside down they are
 contrary to the laws of God
 etc, etc, saying there is no
 more law" At Ephesus
 the silversmith Demetrius stood
 up and against Paul because

I am not sure of the length
 but the one in your hands
 is a good one and thus he will
 be as the other one is to be
 It is no new thing to have Christmas
 taken against as evil dress. I don't
 think a Christianity that stops
 at that kind of strife. All in a
 century story is told ^{one a Baptist} ~~and~~ ^{is} ~~not~~
 a lock, ~~a Baptist~~ and he is there.
 We decided to have all the
 children in the church and school.
 That is the end. The other
 one is not so long as the first
 one is. I had the same meaning
 in my mind when the other
 one was done. ~~It is~~ ~~not~~
 a very long one.

But a letter to me from
 the Army Dept to the effect
 that a sudden night attack
 would not suit and in fact
 Campbell ordered a column
 of regulars to support it
 at last they had been allowed
 to cross and were not repulsed
 Gen. Campbell exclaimed "Well
 if Warlick's scouts they are
 very shy and can be taken upon"
 But one day it was reported that
 one of the scouts was found
 the was much better
 the water; all week, he
 moved about ^{there were} the two men of the
 same name in the region

^{the} ^{who}
 the ~~that~~ was ~~found~~ did not
 belong to ~~the~~ ~~same~~ ~~place~~ ~~as~~ ~~the~~ ~~others~~
 said, "I wish the whole regiment
 were Captains for their manner
 and ~~was~~ ~~in~~ ~~the~~ ~~department~~ ~~with~~
~~and~~ ~~they~~ ~~are~~ ~~now~~ ~~in~~ ~~the~~ ~~company."~~
 I was the very man who at first
 ridiculed and ~~spoke~~ ~~at~~ ~~various~~
 and his soldiers afterwards ~~made~~ ~~them~~
~~believe~~ ~~that~~ ~~in~~ ~~the~~ ~~teaching~~ ~~of~~ ~~the~~
 text ~~in~~ ~~the~~ ~~scripture~~ ~~showing~~
~~and~~ ~~the~~ ~~scripture~~ ~~that~~ ~~in~~
~~teaching~~ ~~your~~ ~~good~~ ~~works~~ ~~in~~ ~~the~~
~~company~~ ~~to~~ ~~lead~~ ~~to~~ ~~glorify~~ ~~God~~ ~~in~~
~~the~~ ~~name~~ ~~of~~ ~~our~~ ~~father~~ ~~in~~ ~~heaven~~
~~and~~ ~~that~~ ~~your~~ ~~conduct~~ ~~lead~~
~~you~~ ~~to~~ ~~them~~ ~~on~~ ~~occasion~~ ~~of~~ ~~your~~
~~acquaintance~~ ~~with~~ ~~any~~ ~~of~~ ~~the~~
~~good~~ ~~works~~ ~~to~~ ~~the~~ ~~on~~ ~~occasion~~
~~of~~ ~~the~~ ~~glorification~~

After all there is to be done, it is the secret
 that they may manage you, it
 that they may, ^{bring} God. There is
 something magnificent in being
 for such a purpose: it is a world
 wide opportunity for a successful life,
 in the business of holy living. There
 need be no failure. A man
 in England once remarked
 to Mr. Moody that 'the world
 had never seen what one
 single consecrated man could do.
 But it has seen what a million
 would do in their selfishness.
 Thousands that are glorifying
 God? They are those who have
 led to the cross through Mr.
 Moody's ^{or God's} instrument. That
 is the work of a man
 but you can live for the

I have not the strength to
 do as much as I would like
 to. There is a great deal of
 work to do that I can
 do for each day
 I have been in worship, I have
 been in thought and speech
 and strive to lead others to do
 and have been assured; this
 live your Christian life, feeling
 that it is a great thing to be num-
 bered among God's chosen people.
 Perhaps it would be a greater thing
 to be a Jew^{ish} Christian; but it will
 not likely come in our day; the
 Jewish hardened heart has not
 begun to soften. Oh if they would
 only believe - you list they don't
 don't believe; the new day of their
 seemingly has not dawned

the light of the Gospel is shew upon
 the Gentiles Rom. 11, 33 "O the depth
 of the riches both of the wisdom and
 knowledge of God, how unsearchable
 are his judgments and his ways
 past finding out." God chose the
 Jews to be his own people (Ex 6, 7); He
 brought them forth out of the land of
 Egypt to be unto him an ever-
 stance ^{Ex 4, 20} forever; He established them
 to be a people unto him forever (II Sam 7, 24);
 He set them a part from the other nations
 (Lev. 20, 26). "Happy art thou O Israel;
 who is like unto thee? a people saved
 by Jehovah, the shield of thy help
 and the sword of thy excellency
 and thine enemies shall submit
 themselves to thee and thou shalt
 tread upon their high places."

Thus the promises and thus the
blessing for the Jews in the old Testament

But the Lord's disobedient and
quarrelsome people: the blessings
were removed but not the promises -

Mark you: - not the promises - I will
will come back. In the meantime
what is happening? God's wisdom

has widened in the New Testament
the promise has a more inclusive meaning

"I am that call his name Jesus for
he shall save his people from their sins (Matt., 1, 21);

I have waste make ready for the Lord
a people prepared for him (Isaiah, 40);

Christ our Messiah for us that he
might redeem us from all
iniquity and purify unto him-
self a people for his own possession zealous for
good works.

our time. that it has all merely
 happened so; you are not saved
 by chance, God's plan of salvation
 isn't merely an experiment that
 works. "his people" is definite;
 "a people for his own possession" is a
 surety and the number & extent
 and has been known from the foundation
 of the world. Think of the great
 multitudes which no man can number
 a compact people, promised to Christ
 for his work of redemption, destined to
 see his face, and to have his name
 written on their foreheads.

Christian friends, arm yourselves
 gird up your loins, take the sword
 of the spirit and with Christ go
 forth conquering and to conquer. It's
 no little thing to follow a
 leader like him; it's no little

them to be chosen a child of the King
 in the council of eternity it is written
 them to be a citizen of the Kingdom -
 "Blessed are they that wash their robes
 that they may have a right to come
 to the tree of life and may
 enter in by the gates into the city" Rev. 21. 3.
 Take your harp & psalms, and your golden
 bowl of incense, fall down before the
 Lamb and with the four and
 twenty elders sing a new song
 saying (Rev. 5. 9) "Worthy art thou
 to take the book and to open the seals
 thereof; for thou wast slain and
 didst purchase unto God with thy
 blood, men of every tribe and tongue
 and people and nations, and made
 them to be unto God a Kingdom
 and priests who dwell upon the earth."

Kennebec. Mont. July 16, 1915 (5:31 PM)

705

unto the great
Jerusalem

Mark X 22 - And he was sad at
that saying and went away sorrowful.
R.V. But his countenance fell at
that saying and he went away sorrowful.

Perip. Lec. Marc X 15-31

I think I have an idea of
 how the movement in the
 face is not the result,
 the face is the result of some
 effort - but it is something
 that the highest ideas do not
 clearly reached and in the
 work the technical details
 are something strange, the
 intricate movement in the
 features - I guess is telling
 the young man what he
 must do to be good. He
 has a little technical know-
 ledge and in time they
 will be able to do what
 a master painter does

I am at the Secretary's house
 and am reading your letter
 self written to me & in
 it is the account of what
 in the state connection of the
 story it does not tell me
 all in H. Ward in his paper
 account says that the money
 was once running and
 needed to focus and asked
 whether that would do that
 money without eternal life?
 Can you imagine what it would
 result to have some kind of
 rent you pay that day? Is it
 the state teacher or is it
 something goes out to the
 school board?

"The Great Refusal" in
Mark X 22. "And he was sad at that
saying and went away sorrowful."
P.V. But his countenance fell at that
saying and he went away sorrowful.

Introduction -

A great painting - Background
Jesus and the young man
Novit's story touches - We admire
His courage - Nicodemus - But alas. -

Discussion

I There was great need.

He ever present current - (riches - honor -
moral - friends.)

Everything - Doubtless - Moralist,

In our day - (his credit and debit)

More hope for young man

His longing † no great conviction

Jesus loved him - privilege

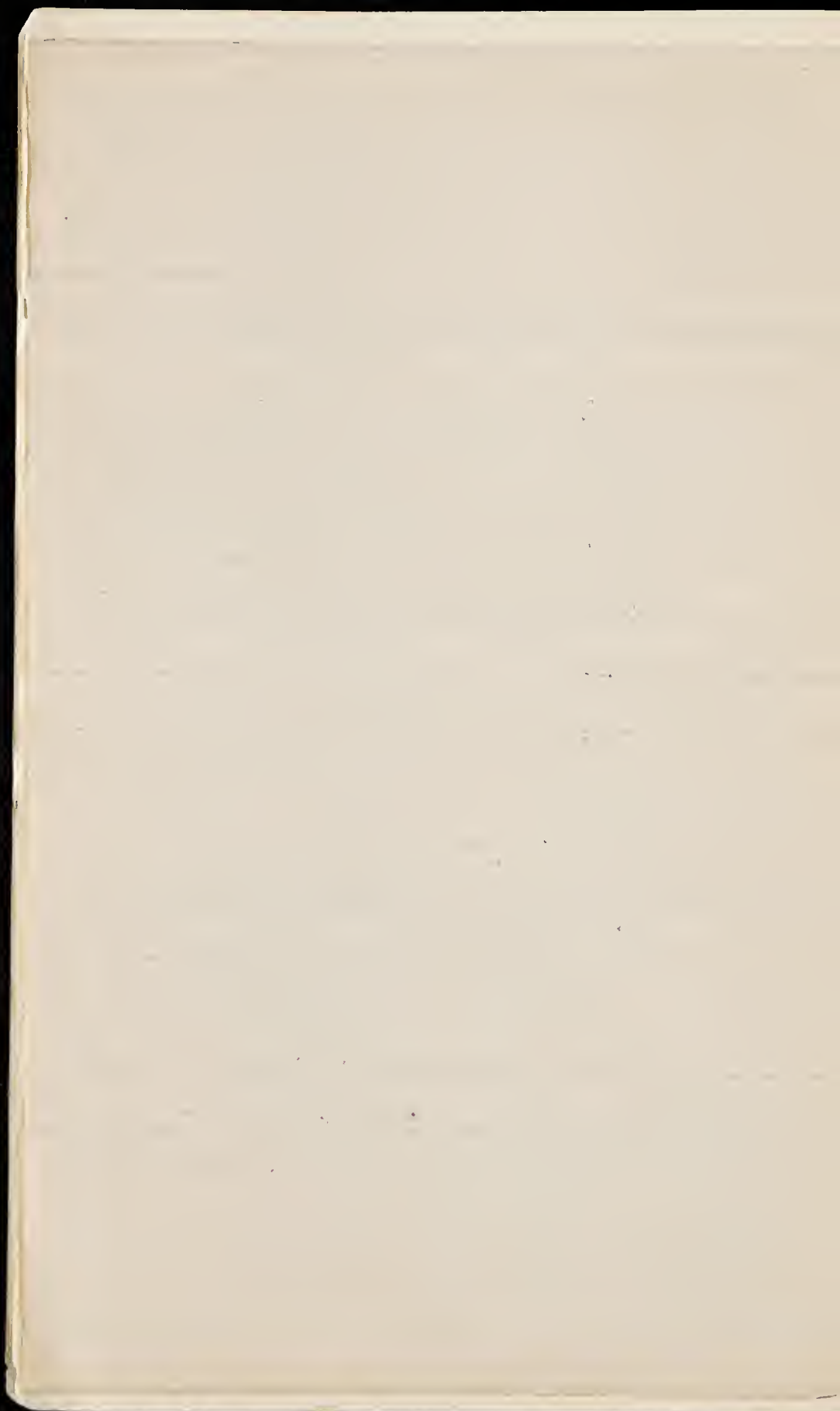
† He requires a common one -

Uncertainty - false doctrine - have

† Eternal life for seekers - Nelson.

II There was great disappointment.

Not censure him for misunderstanding



(a) His wrong conception of Christ
Jesus in Person 3 mo. Humanity
What Jesus would say

(b) Asks a faculty question
not unusual - what he was ready to do

+ Je-murder - vital - self-sacrifice.

(c) Overestimated his own goodness

+ Person in which it was true - Spirit of Law

What think you? If he coming

III There was great reward.

How it is thrown away lightly

+ Do refuse because of such delusions

Under importance - "take stock"

Tomorrow - not to discount - Temple.

Conclusion -

This world - But for all - ⁺ - Nothing new

Hard - Young man found no fault

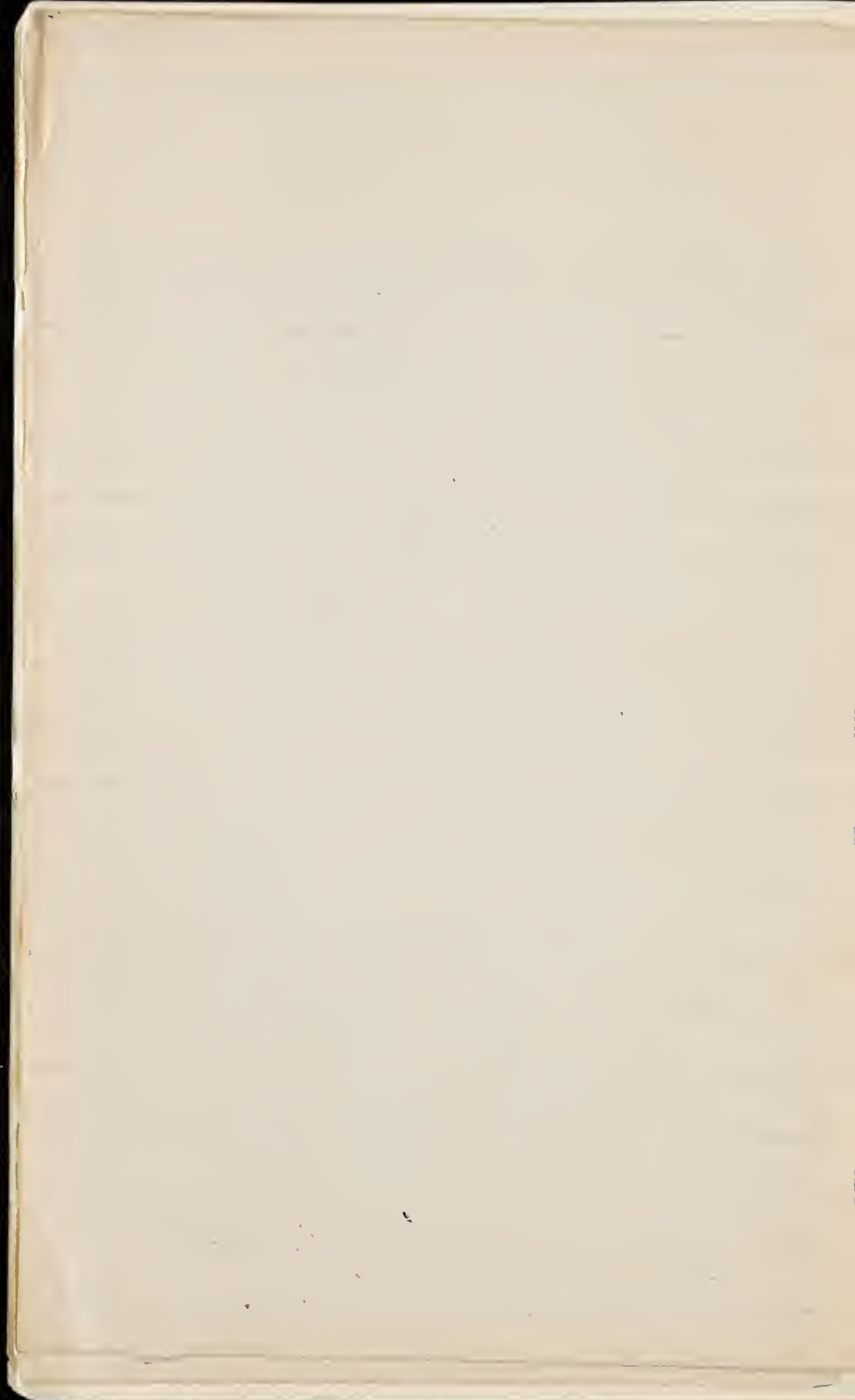
Two alternatives - Jesus etc

One thing lacking, not always right

+ Eternal life is a gift - deal with God only

Ever - one - one. Chapman

John in darkness. -



because he is not content - he
 with the young man's soul,
 the creature of that love! What
 a great privilege was his to
 address his wisdom to the
 human race! "Be ye perfect!"
 He says, not but the
 me of the human heart -
 the uneducated, however ill
 they have moment of pleasure
 for their life and in
 some sort of
 eternity? But is not
 the world can only have
 the good that God
 the will to do, and
 is not the will of
 the world - the world

I have been very much interested in some
 of the ideas of the Government
 to be known as the same
 University. He is a good citizen
 and a kind and loving father. He
 gives liberally to charitable
 institutions and to the church.
 much to his credit - and
 the Government has the honor
 of professing to be concerned
 in great need, says he
 and has great confidence in
 the Government. He is
 sometimes in God's sight. He
 believes in God but he doubts
 the way of his mother. He
 doubts that it is true in
 the world. He is a
 very good man.

It was a man that was a
man for the religious
and for such a man
the young man had been
and his heart for such a
which he had his mind
his good work had not
and he was past his
to confess it. He pro-
did not have a great
of sin he had never
to publicans prayer "Lord
merciful to me a sinner" and
yet he comes and the record
is that "Jesus loved him" - Love
him because he had
an upright spirit.

at the first. Altogether we were
very much surprised.
It was then I John Nelson, the
former one of Wesley's most dis-
tinguished preachers, that had
been a man of God raised from
his youth. His mind became
highly agitated as to his
state. He went to establish
churches, to dissenting meetings,
visiting chapel after chapel in
pursuit of relief. He became
increasingly despondent, slept but
little, and after some months
to the doctor. I will be
glad to hear of you, and
sent the same to the
general assembly of the
Synod.

17
I believe I thought he would be
some more of a man at the time
I was in the room, and I tell
the secrets of my heart, he lo-
-shame me the remedy of
conclusion, even the thing that
Had the young man
is earnestly he would not have
gone away empty, nor will we

II
Again this was a great
signal because there was ^{disappointment.} great ~~see~~.
He was sad he went away, never
refusing the very thing he would not see.
He wanted eternal life and he
is his riches, then they are
I had not seen him at head

... could be seen that the
could not see but, it will
not see the same thing
The man in the tent said, I
did not see the man in the
land north to him, did not
change him until after
The commandments Pose to
the young man had been
seen as the best he could do,
he was at fault because he
was unwilling to be taught
This is evident from an ex-
amination of his accounts and
and of the teaching he gave.

In the first place the young
man had a very good
mind + the ...

The young man recognized
 Christ's humanity but not his divinity.
 and Jesus always resents such an
 address. The British ^{Commander} General was
 once called to address Washington as
 'General'; in coming to Jesus we must
 recognize his "Deity". Jesus would
 say to the young man "Don't think
 I am merely a good man; I and my
 Father are one; therefore God alone is good."

(3) again the young man
 having this wrong conception of the
 character of Jesus, naturally asks
 a faculty question. He says, "What
 good thing must I do to inherit
 eternal life" - it was not an
 unusual question then are many
 who ask it still. Probably the

young man was ready to lead
 an army against the enemies of Jesus,
 ready to better the social conditions
 in his kingdom, ready to labor
 for political reform. But Jesus
 doesn't ask him to do anything
 of the sort his simple reply is,
 "keep the commandments". But
 at this point some of you will
 probably file a demurrer. You
 say, "Didn't Jesus tell him to
 do a 'good thing' - 'sell what he had
 and give to the poor'." Well, yes. But
 Jesus didn't tell him to do that for
 the sake of the poor. Remember that
 the point at issue is the young man's
 salvation and selling his goods would

have availed him nothing - that was
 a means to an end. The vital
 part of Christ's command was, "Come
 follow me." ^{to be a Disciple} All ~~surroundings~~ ^{surroundings} is
 the condition of salvation "He that
 cometh to me and hateth not
 father and mother and wife and
 children and brethren and sisters
 and his own life also - cannot
 be my disciple".

But in the third place
 the young man's disappointment
 was due to the fact that the
 young man had overestimated
 his own goodness. "All these
 have I kept from my youth
 up" he said; he claimed
 for himself what the severest

Christian will rarely affirm and
 yet there was a sense in which
 the young man's statement may
 have been true. Many a that
 time boasted that they kept
 the strict letter of the law. ^{Some} Lawyers
 teach us to do that, it is easy
 enough sometimes to beat the
 spirit of the law and get out on
 a technicality. It is in ^{reference} regard
 to the spirit of the law that Jesus
 tests the young man; he goes to
 the vital point in the matter - he
 that loves his neighbor as himself
 will be willing to give up his
 goods. What think you? would
 you do it? If you view things

9
1

rightly you regard your ma-
terial wealth as the least pre-
cious thing you have. But
would you give that up - your
house, costly furnishings, fine
clothes, pleasure trips, etc. oppor-
tunities for study etc. - would you
be willing to give these up if
Jesus should ask them of you.

Either you would or else you would
be failing just when the young
ruler failed. I of late, coming across
so many misers, dishonests,
was not excusable after having
the way made plain how
much less shall we have
the full light of the gospel
escape condemnation.

¶ There ~~was~~ at least one other
 reason why this may be called
 a great refusal. — Because it was
 the refusal of great reward — and
 of "maximæ lævæ" Jesus told
 him and of such great value
 that in his own words it is
 likened to "a treasure hid in a
 field, which when a man hath
 found, he hideth and for joy
 thereof goeth and selleth all
 he hath and buyeth that field"
 or like a merchant man seek-
 ing goodly pearls and finding
 having found one pearl of great
 price, went and sold all he had
 and bought it". Such a

reward as that should not be lightly
 refused ~~without~~ and yet it is
 "The enjoy houses and lands
 and spend his time building
 greater houses, another content
 himself with the thought that
 God is too good to condemn a
 man to eternal punishment
 unless he relies on his good works
 and so tries to climb up some
 other way; and some like
 the rich young ruler, ^{come} mourning
 they was ~~and~~ refuse to
 follow it, ^{in the light of} even with such a great
 reward, because they cannot
 cling to their money or to some
 sinful pleasure or to their
 "set ideas" Is refuse Christ ~~because~~

of such delusions
~~There~~ ~~grounds~~ is no uncommon
 thing in our day to put undue
 importance on things material
 and things temporal is quite
 a common mistake. At the end
 of the year we are accustomed to
 "take stock" and balance books.
 It is much more important
~~not~~ to do the same with things
 spiritual. It is well to
 keep in mind what Bonney
 calls "the reward of it all" and
 what Jesus calls "treasure in heaven".
 This is not to discount the rewards
 of the Christian life here, but it is
 to emphasize that fact that
 this life is not the "end all".

Over the triple doorway of the Cathedral
 of Milan, Italy there are three
 inscriptions spanning the
 splendid arches. Over the one
 is carved a beautiful wreath
 of roses and underneath is
 the legend, "all that which
 pleases ^{but} for a moment" Over
 the other is a sculptured cross
 and there are the words, "all
 that which troubles is but for
 a moment." But over the
 great central arch to the
 middle aisle is the in-
 scription - "That only is imp-
 ortant, which is eternal"
 Some such lesson is what
 the young ones fail to learn.

Now it is quite certain that
 whoever refuses eternal life, ~~let~~
 refuses to supply great need
 and like wise refuses great reward.
 This world may seem to say
 "There are sinners and sinners -
 some as good as the young
 ruler, others not; some re-
 spectable in society others (not)
 injurious to it; some as good
 as better than certain Christians
 others worse than any Christian
 But for all Jesus is the
 only door of the sheep, all
 are under the same condem-
 nation and all whether rich
 or poor, high or low, moral

or removal are to come feel-
 ing their burden making
 a complete surrender, asking
 to be washed in the blood of the Lamb.
 This is nothing new but it is
 that to which the stony heart
 refuses to soften, to which the
 proud heart refuses to bow,
 and to which the selfish heart
 will not yield. There are
 those who think this story of the
 rich young ruler and think
 the conditions harsh. They un-
 derstand how the drunkard
 must give up his drink
 how the gambler must give
 up his business, how the
 man of lust must cease

to gratify his sensual appetites
 and yet they dont understand
 why ~~this young man~~ Jesus would
 not let this young ruler keep
 his money. Well, it is to be
 noticed that so far as we know
 the young man found no fault
 with the conditions, and why
 should he? He was simply
 asked to choose ~~between God~~
~~and man~~ ^{between two alternatives}. And men
~~require the same thing~~ act on
 the same principle in business
 in politics, in moral issues
 The business man is expected
 to deal squarely and not be too fast,
 the politician is expected to

declare himself and on moral
 is issues we are expected to get
 on one side or the other. And so
 he who becomes a Christian should
 declare himself ~~for~~ ^{unreservedly} for Christ.
 The one thing lacking is not always
 riches; respectable people give a variety
 of reasons for not becoming Christians.
 As for riches if we make the getting
 of money the ruling passion of our
 lives, we are in danger whether we
 are worth much or little. But what
 does it matter whether my refusal
 is because of love for money, love of family,
 love of pleasure, fault finding with the
 church, dependence on good works, lack of faith
 or the like one of a hundred other reasons, in
 each case it is at least one thing lacking.

If there is one lesson above others that Jesus seemed anxious to teach the young ruler - it is the "Eternal life is a gift" and that so far as our accepting or rejecting that gift is concerned, we deal with him only; we may not believe what the teacher says, we may find fault with the lives of many professing Christians but this is neither here nor there. If we ever do ask the way to eternal life there is but one to whom we can go. In every case there is but one need - freedom from sin, one question - how to get eternal life? one answer - "follow me" one reward, "Treasure in heaven gone down - Jesus Christ."

Once I heard J. Walker Chapman tell of standing on the ocean beach and watching a ship drift upon the sands; there was no help that could save they could only stand and wait; and as the ship

dashes to pieces through the rain and
 the wind came the awful cry from
 a single voice, "Lost! lost!" "Lost!!!"
 How much greater must have been
 the anguish of the rich young ruler
 as he passed into eternal darkness
 crying "I might have been saved
 and wouldst! I might have been
 saved and wouldst!" But it
 need not be so. There is an
 arm to save; the way is made
so plain, and salvation is free.

"Do live in darkness - in despair to de-
 ceive this wicked, stern Lord to mortal ruin?
 Is there no port - no rock of refuge nigh?
 There is for them who anchor hopes in Grace.
 Turn, then O man, and cast all else aside
 Direct thy wandering thoughts to things above.
 For at the cross bow down - in that combat
 Will doubt be lost in faith - and this secure in love."

Cotton }

No 13

The Judgment
for the Unfruitful.

Luke 13: 6-9 And he spake this
parable; A certain man had a fig tree
planted in his vineyard; and he came
seeking fruit thereon and found none.
And he said unto the vine dresser Be-
hold these three years I come seeking
fruit on this fig tree and find none:
cut it down: why doth it also
cumber the ground? And he answer-
ed saith unto him Lord let it alone
this year also till I dig about it
and dress it: and if it bear fruit
thence forth, well; but if not, thou
shalt cut it down.

Script. Les. Luke XII 54 - XIII 9.

June 25th 1905 Whitefish mont
 Aug 20th 1905 Kalispell mont.
 Sept 10th 1905 Parnassus, Pa
 Dec 17th 1905 Manalapan, N.J.
 Dec 24th 1905 New Bedford, Pa
 Feb 2th 1906 Morrisville Pa
 July 15th 1906 Crosssett. Pa
 Jan 4th 1907 Burgetts town (1st Ch) Pa
 . 29th 1907 Hickory, Pa (Mt Pleasant Ch)
 M^{ch} 10th 1907 Linesville Pa. (M.E. Ch)
 . 24th 1907 Rich Hill (Lawrence Co.) Pa
 Oct 17, 1907 Florence, Pa
 Jan 16, 1908 Scott Dale Pa
 Mar 17. 1918 Ryndrum 'Chosen

1
Fruit trees as well as men are
expected to bear fruit. It was for
this purpose the trees were planted.
But the fig tree in this parable
was unfruitful - it was former
Jesus in using it intends the
"application to fall on his hearers and
to get his meaning, we must un-
derstand the circumstances under
which the parable was delivered.
Those to whom he is speaking are
not his enemies. He is making them
a sermon on the text, "Except ye re-
pent ye shall perish." He looks
at them the application that they
are hypocrites; with some sarcasm
he remarks that they had better in-
terpret the times as they interpret
"the face of the earth and heaven".
He tells them they had better not

or to court with a bad case else
 they may land in prison. Some
 scribes had told him how Pilate
 had put to death some Galileans,
 a tower in Siloam had fallen and
 killed eighteen people; and Jesus warns
 his hearers that unless they repent
 they too shall likewise perish and
 then by way of diagramming their case
 he relates the Parable of the Vineyard.
 Let us read the parable putting the
 things signified in the sign: - the
 fig tree is Israel the vineyard is
 any sphere where God manifests
 his grace, any Gospel land; the vinedresser
 who intercedes is Jesus the Son of man
 and God is the owner of the vineyard.

into what had been said to them
 just before, his hearers caught the
 drift of his meaning at once they
 understood the parable in so far
 as the fig tree meant Israel and
 that this judgment was pronounced
 against them. Now let us see how
 this parable works out both in the
 case at hand and in its wider application

In the first place you will notice
 that the judgment was severe but deserved.
 The order of the owner to cut down the
 tree was a severe judgment no
 conditions were named no time
 in the future was set. it was to
 be done immediately. At one stroke
 the vindictive was to cut off the
 life of the tree. It is quite evident

That the owner considering that the
tree was hopelessly lame; it had
been given every attention and
opportunities and the result was
"rotting but leaves". The owner
was right the judgment pronounced
was deserved; - during the past
three years the tree should have
been barked out; all that time
and during previous years
of its maturity it had been
under the constant care of the
gardener, it is now beautiful
in its foliage but it is not desirable
for that foliage do ~~not~~ take
the place of fruit; the tree is
only an expense; besides

paying for the wilderness time
 the owner of a tree in Palestine
 had to pay a tax and a tax
 on an import the is a clear loss.
 Moreover the tree ~~was~~ occupies the
 space of a possible good tree. Land
 was valuable in Palestine, the
 country was thickly populated
 there was a great demand for
 food products and a fig tree yields
 fruit two times a year and hence
 if it bore barren it was a great
 disappointment and the fig
 tree was barren. The owner's patience
 was exhausted; what's the use
 of keeping a fig tree that yields
 nothing and in addition renders
 useless the ground on which it
 stands. Hence its use - there

as no use; the tree must
 be cut down - thus the stone rolled.
 Now apply the case to Israel - a
 people in embryo in the seed
 of Abraham sown in the
 soil of Isaac, transplanted into
 the children of Jacob sown and
 grounded in the soil of Egypt and
 transplanted into the fair land
 of Palestine flowing with milk & honey -
 a tree nurtured in the manna
 in the wilderness, watered by the
 fountain burst from the rock,
 protected from a ~~hundred~~ ^{score} of opposing
 nations who would have
 cut off the life of the tree - so you
 of the attention and care of the
 Lord of heaven and now when

7
it comes in the Person of Jesus
Christ there is "restoration" but leaves
— a hypocritical selfish looking well
on the outside but rotten at the heart
Is this the result of so many
years of nurturing and watering
and protection? But the tree down
will die, it also crumbles the ground?
But no the wickedness intercedes;
moves the leader intercedes. — (Ex 32, 34)
The removal of them will not forgive
this people, their sin blot me, I
pray thee out of the book which
thou hast written. Jesus the
God shapless intercedes — "Father forgive
them for they know not what they do"
the wickedness in the people in-
tercedes: — "Lord let it alone this
year also", and so continue to

5.
The Judgment is Deaved
The owner was merciful, was
improving on the side of the
garden he set the tree stand
The garden had been long
without the tree fruitful and yet
he was attached to it, all these
years he had cared for it like
a mother with an invalid child
it was all the more dear because
it had cost so much extra pain
and labor. he clung to the hope
that surely there must be
some way to make this tree
fruitful:— Oth Lord let it stand
just one more year - I will die,
about it, will prune it, will round
it and then if it doesn't bear

5

put them about cut it down & he
didn't ask much time - just in
some chance as it were - a
year ago and much and
perhaps doesn't wait then in
the will be with the time the
tree as to the annual stroke
Perhaps in a year time it may
not look so beautiful: the
clipping of its fair branches
may detract from its appearance
but no matter if only the stock
with some of its branches may be
made fruitful. You like it
was in the case of Israel: again
and again Moses plead with
of trouble to spare "this stiff necked
people - Num. 14, 19" Pardon I pray thee
the iniquity of this people, acor-

their woe to the greatness of their
sinners' wickedness and according
as thou hast promised this people
from Egypt until now" Samuel
gathered all Israel to Mizpah to
pray for them, and judging them-
selves surrounded by the Philistines
they besought Samuel saying (Sam VIII 8)
"we have sinned against Jehovah"
"Cease not to cry unto Jehovah our
God for us, that he may save us out
of the hand of the Philistines" Samuel
in exile set his face unto
Jehovah and said, "O Lord
according to all thy righteousness
let thine anger and thy wrath
I pray thee, be turned away from thy
city Jerusalem, thy holy mountain"

and so it is in the case of the air
came the angel Gabriel and an-
nounced to Daniel that Jerusalem
should be rebuilt. He was many times
the king, suffering and men of
Jehoiakim's servants. Daniel to be spared
upon the garden's leading. During
the years of his captivity the
degrees and minutes of the
was tried - there were plagues and
slaughterings by fire in the wilderness.
Daniel's two, Joshua, came out of Egypt
into the promised land but the stock
was spared. At the centers of sin
and iniquities in Palestine
the ten tribes were lost in the
captivity by Assyria only two were
left but still the stock was spared.
Finally these two were carried captive

to Babylon and after two gen-
eration of the ancient people a
remnant returns to rebuild
the walls of Jerusalem - it was
only a remnant, only a paltry
43000 to return to Jerusalem
which in her Calmest days could
boast of millions - as it was only
a remnant but still the stock of
the tree was spared - In hundred
years longer it stood - an unwieldy
tree, now under the dominion
of Persia, then under Syria, now
under Syria and then under
the Maccabees, and finally under
Rome until the day of judgment
when even the remnant were
scattered among the nations of

53

=

the world to be sentenced - this
is the punishment that is to be
the parable stands.

And now the year invitation is
up and still there is no fruit
even though "possibilities" has been done
and done in vain. The second
unmindful judgment which is
to be seen and which has been
delayed must now fail, sooner
or later. The judgment is certain
to come and come surely.

The evidence made no further
proof and the airman was
allowed to do his work - only
a few strokes were necessary.
On the way north that the land
uniting appeared on the side the
Bel shaygar was slain then

the Law of God, & have executed judg-
 ment on sinners & upon the
 the words that Jesus & his
 spoke to them some enemies his
 Luke 2, 20-24 when you in Jerusalem
 compassed about with armies then
 ye knew that his declaration is at
 hand. He said then that an
 in Judaea & to the mountains
 and sit them that are in the
 midst & he depart out and sit
 not them that are in the country
 enter them in. For these are the
 days of vengeance, that all
 things which are written may be
 fulfilled. We write them
 that are written cited to them that
 give suck in those days. For

"The Judgment for the Judgment?"

Introduction Circumstances

Sermon-text - Leviticus - Signs - saw. Pilate - Pilatus.

Diagnosis - the conditions

Discussion

I Judgment seen but discarded
conditions - helplessly barren

3rd - ofilage - tax - space

Patience exhausted - what to use -

+ Apply to Israel - at - Israel - just

manners - - 2000 yrs. Ed. - reason

Intercession - Moses, Jesus - numbers

- Judgment Delayed

Messiah - rivalis child - Prophet.

not much time - 3 years

not so beautiful in a year

+ How late to Israel

Moses, Samuel - Samuel ^{Subul}

+ Promise for Israel

Wilderness - 15 tribes - 2 tribes

the return - maraud



638 In large Egypt scene of
Latter to be persecuted.

III. Judgment with certain
Prediction - Empire down - about to fall.

No more sea. Disasters

Jesus and the dawn of Jerusalem
warmed - with troubles

Fall of Jerusalem = + Asiatic

Roll's nations - the dominion.

Conclusion - Dark to be

you in Government - principles

+ that is not for just in fire

fruit with expression - stage - 3rd

Revelation (4) Wanted like

Three pictures - "much" and "no"

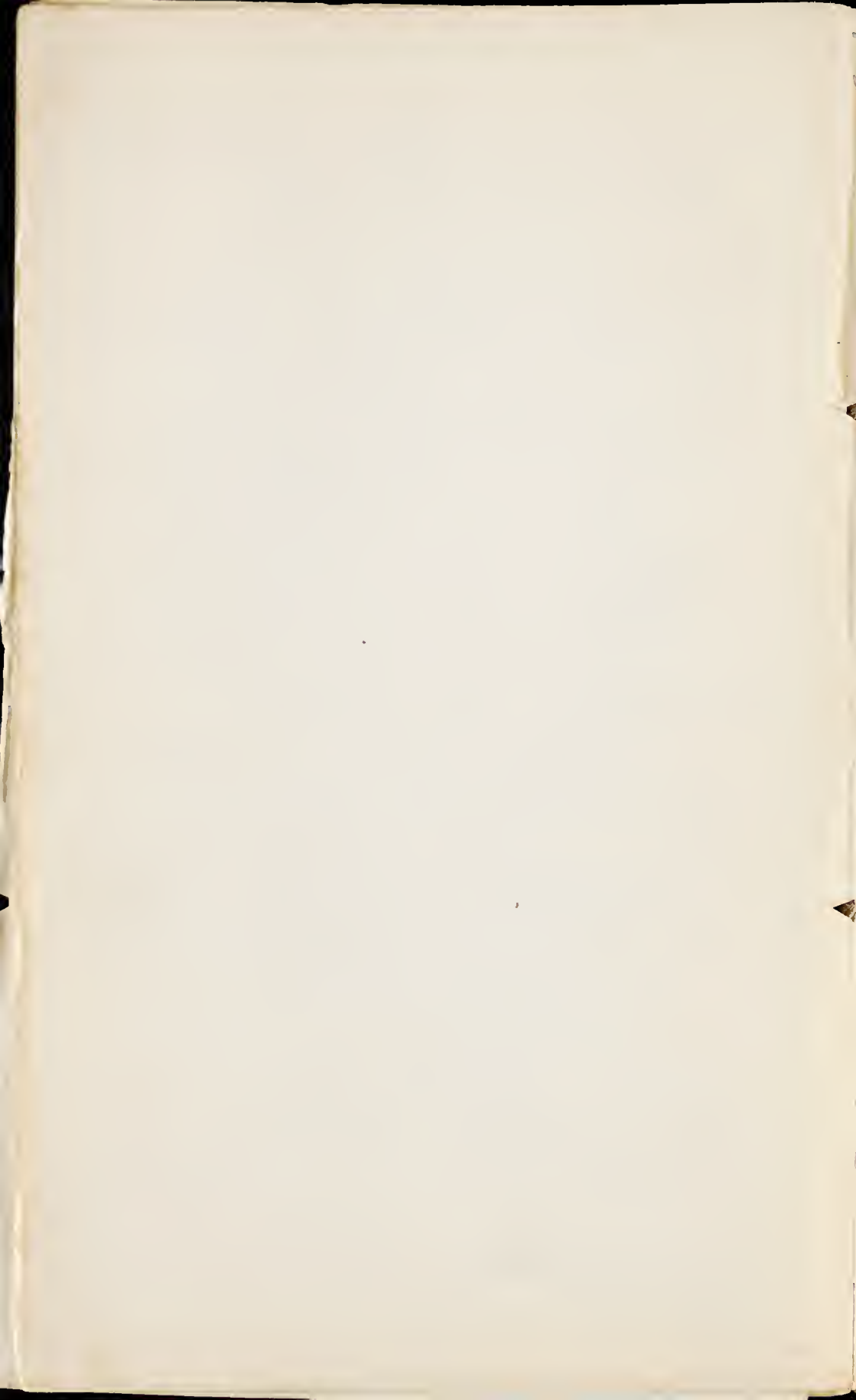
more in such in troubles

To be fruitful - Principles Jesus

of you do it - Love & Peace - 20 - 5 ... troubles

Useful than beautiful - Contrast - Honors & 4

Life beyond - |



15

For then shall be great distress upon
the land and wrath unto this
people and they shall fall by
the edge of the sword and shall
be in captivity until all nations
and Jerusalem shall be trodden
down of the Gentiles until the
times of the Gentiles be fulfilled

These verses gave them warning
that the time of judgment was
about to fall - the barren waters
must be cut down - and so it
was and the world tremble yet
at the fall of Jerusalem. Her Roman
army under Titus was there and used
3 1/2 days of sieges, tearing
down walls, burning buildings
and slaughtering of Israelites - days
of plague and famine and sword.

Five hundred and sixteen thousand
bodies were carried out at one place
every where in all the land and
the plagues & famine were driven
out at the gates. A great number of
houses were filled full of dead
bodies and the streets were literally
covered. I saw great crowds of people
over a morsel of food. They ate
their shoes, their girdles and searched
the sewers, and women killed
and roasted her child for food. One
company of 5000 women and
children were slaughtered; the
temple was burned with 8000 occupants
and 10000 more were slaughtered
in trying to escape from it. Houses
were burned with all that was in

then went down the road
of slaughter & desecrated
the plains. Thousands of de-
serting Jews were forced to march
to get the gold which they had swallowed
- No mercy was shown. The Roman
soldiers literally gazed upon the
careless slughters of their helpless
victims - and when it was all
over a million had perished with
97,000 carried captive - That was
sure judgment for the unrepentant
a nation cut out of Gods mercy and
because it crucified the Son of God.
As a scattered remnant with and
occasional Persian deserts it would
seem that the curse is not yet
removed. The same fate has
fallen many a nation. I have

8
is Egypt? Cut down by Assyria.
then is Assyria? Cut down by Babylon
And Babylon? Cut down by Persia
And Persia by Greece, and Greece
by Rome, and Rome by the Germans
What's the matter with China? Is any
ing: Spain? Decaying Turkey?
sick and dying, France? Can Sweden
Rotten at the heart. Call the roll
of the nations of the world and observe
that as soon as they become un-
fruitful they are cut off. "The
supreme nature of Providence
in regard to men and nations
is in regard to fruitfulness."

Let him who hath ears, hear
Do you think it will be different
in your case ~~and you think~~

9
that these offending jaws were
similar above all the rest of
humanity? "I tell you nay, but
except ye repent ye shall likewise
perish" you are in a suspect
land and hence are in Gods
vineyard; you are under the gar-
deners care. If you are to be
unfruitful it would be better for
you to be a naked savage in the
jungle of Africa. Into a Suspect
land, Tecumseh, with the
means of grace fate has cast
your lot; you had nothing to
do with that; but you shall be
held responsible for the way in
which you use the means of grace
What is not for fruit is for
the fire; the tree once cut off

does hinder, and remembers
 too that fruit is not simple
 profession, not idle words how-
 ever well they may sound, not
 unkept promises, not expres-
 sions for the church, not good
 intentions, not admission that
 you ought to do so and so, not
 membership in the society of Christians,
 not the purchasing of a Bible
 for your home and never using it
 not in attendance an occasional
 church service - All these things
 do very well as foliage, they
 make the tree look very nice,
 but they are not fruit and
 in spite of their beauty the
 tree may be barren. Some

if you remember that in Calvary
 Prison, the character interpreter
 leads Christians and mercy out
 to his garden and shows them
 a tree whose heart is decayed
 but whose outside had leaves. And
 Mary said, "what means this?" to
 which Interpreter replied "This
 tree whose outside is fair and
 whose inside is rotten may
 be compared to many who
 are in the Garden of God who
 their mouths speak high in
 behalf of God but in deed will
 do nothing for him whose
 leaves are fair but their heart
 good for nothing but to be tender
 for the devils' tender box."

There is an enormous amount

of centuries wood lying
around in this wicked old world,
a good many dead trees awaiting
the axman's stroke a good many
braving the leaves, and thank
God, a good many bearing fruit.

We talk a good deal about
a wasted life but we make the
application so far from home
what is a wasted life? Is it a
life begun in crime or the
slum, whose first is the gambler's
spit, whose thirst is quenched
by drink and whose end is the
prison or the gallows? Well yes that
is evidently a wasted life. There
isn't even any beauty about
such a tree as that! Let's try again.

Is it a life spent in business
 which is non-essential to the
 needs of mankind, which produces
 nothing but waste and exacts
 tax from wife and children, bread
 from the table and comfort from
 the home? Yes a life energy
 spent in such a business as
 that is unprofitful. We can
 pass that without debate. We
 will draw another picture
 and make the true more
 beautiful. Supposing the
 business is honorable and
 the owner honest as the day
 is long but lives for the day.
 There is much eating and
 being merry, much pulling
 down bars and building gates.

much study and travel, much
counting the public favor - all
this but no gift to charity, no
no sacrifice for the poor, no obligation
to society, no recognition of Providence,
not time for the Church, ^{no} struggles
of the future, no nursing the
sick, no visiting widows and
orphans in their affliction, no
living for others except it be sel-
fishly for family - what then?
Well this begins to look like
the leafy part of the tree in the garden,
it looks well enough but there is no
fruit. Money in the bank
isnt fruit. it all depends
on how it is used. Making
yourself a scholar or musician isnt fruit!

it all depends on the purpose in
view: it may only be a talent
wrapped up in a napkin. Ac-
quiring property, building bus-
ness blocks or mansions out of it;
your children and relatives
don't need your money half as
much as they need an
earning power of their own
together with a noble purpose
why fruit is not for yourself, it
is for others. What good are these
figs to the fig tree? The blessing
of heaven is sufficient for its nour-
ishment. It is fruit to feed and
rejoice others. It is fruit that is
to make some one else happy
to give a cup of cold water in the
name of Christ to some one else, to

spend your life energies, grow old
 and die in supplying the needs
 of others - this is the mission
 of the fugitive and the mission of life -
 and if you don't do it they
 "Even trees that brought not forth
 fruit is hewn down and cast
 into the fire - that's all. It
 may be sooner, it may be later.
 What if the mercy and forbearance
 of God permit you to stand
 twenty, fifty, eighty years.
 It's only the fire anyway - unless -
 unless - you prove fruitful. and
 remember that's the message
 to you to night - get fruitful - get
 fruitful. Better let God have
 his way with you and make you fruitful

27

Get a good heart and begin to-
morrow. Better be fruitful than
beautiful. Probably the fruitful fig
tree doesn't look as well as trees which
bear only leaves. There are some
very elegant looking homes where
the father lives to make money, the
mother for society, when the son is
a "sport" and the daughter a
"butterfly" and there there are
some very unpretentious looking
homes where the father is an Elder
the mother president of a Woman's Mission
Society, the daughter an organist, and
the son an earnest N. Y. C. worker.
Then are some very miserable
looking, unhappy homes, where
the father is a good-for-nothing,
the mother slovenly, the son a

longer loaves are the daughters
a "doless flint" and there
are some very well to do families
who are earnest Christian workers
and are using their wealth to
the glory of God. There are ex-
treme cases, I know but they
illustrate strikingly the difference
between fruitfulness and un-
fruitfulness in this life - and
in the life to come - will let
the psalm tell, - its "wheat for
the garner" or "tares for burning";
its "a mansion in the Skies"
or "the bottomless pit"; its "the
river of the water of life" or "the
lake of fire and brimstone";
its "singing the new song of

the redeemed" or "wolves and
gnawing of teeth". Its "steins
life or eternal death". Don't
you believe it? Well it is
Gods word not mine and
you can read it for yourself.

July 29, 1905.

the life of George pg 44 the 153

1832-39 - In 1832 Rain falls
muridation - King recalls spies (연비호) among which were many Christians. July 17
Prussian ... Boston ship arrives (Rev. Gutzleff) 1 mo on mainland -
Potatoes - sent King books & Bible

In 1835 Maubert (마신복) with 5 Korean
Jan 1836 (남경외곽) frontier
Christian comes 유주 (sawed under wall 시가)

1837 Chaetan (최신복) came across the gale
as a messenger. (상제-상인) 뒤로 방 나 - Custom of structure

1838 Imbert (임강득) came. (9000 Christian in Coast)

In 1839 - a new edict 반포) 헌종 황제

Search every stream (오가창동) - 300 men 20
women & children searched. Three priests gave
the number of (Northern 약항호) for 3 day. Better
with paddle 66 three 판자. Executed Sept 21, 1839.

(오가창동 남항호) 회시호 - 귀할 판고

Soldiers made combat 77 검호 - Books & papers
3 day. buried in sand. 3 Christian tried - executed

2 day later 7 men found carried Bodies to Moku 8 mi N.W.
at that time 130 Christian martyrs

Address to - Thomas B. Lee & 3 Sons ...
one a Christian ... from ...

1842. Andrew Kim (Catholic student) comes over
at Wujin and back. In 1843 Feneol dears
to sons at ^{강동} 강동 - Andrew Kim went to
explore - many hardships - Arrives Feb 25, 44
Korean Christian at 경위안 - Andrew Kim Blue
Holly in hand - Red Bag of tea (공감 dry tea)
Deeds Wujin safer. - came back seven

1844
Christian went to meet Feneol at Wujin 3 gtt post.
4 have 치마 머리 위, 동 꽃 피우, 상 옷.
Feneol orders Kim Andrew to come down

1845 (Apr 24) Andrew Kim & 11 X team (only 4 had seen sea)
Put to sea in (212) fishing Boat (Shoe)
Reached Shanghai in June. Had compass only

Rom Catholic mission there - Feneol came to Shanghai

Aug 17. 1845 - Ordained Andrew Kim (first) (신부) Feneol, Daveling
and Koreans set sail Sept 11th - landed Oct 12
Feneol dressed as mourner at 9

1846 Andrew Kim goes to ^{강동} 강동. Chinese
Fishing boats - came small Bay - another
sent to Seoul - made 2 maps - on for King

Praxis for ... at ...

Sept 16, 1846

Epistles ... - Her sin ... - Had
commenced ... - Written Barbarian.
4 men and 4 women put to death with her

1848 Maistre (OH) enters via Kokum island

Had tried ... with ... Korean student
in 1847 ... - came CH

1850 11 ... in ... - 5 ... for ...

1854 Garrison comes in ... (Catholic ...)

1855 Bishop ... (Bernier) with ... come via ...

1857 Maistre died Dec 30. That yr 4000 ...
1800 ... Korean Baptists 1976 ...

1861 Four more ... come via ... (Mexico ...)

1866 Fierce persecution - Heard false Report

All ... in China bay killed. CH ...
(Dilemma ...)

1868 Bishop ... 3 other men. Executed ...
1869 400 soldiers led them out on Nov 11 - 2 men
Petitnicholas - ...

1870 9/12 students killed / on Nov 30 ... 12 men
Harris story of ... execution ... - strike on
armature ... for ... of ...

By Oct 26, not one ... in Korea
CH ...
... (82 yrs since 1784) ...
4 Bishops 19 priests - all but 3 ... Frauen
14 martyrs - 4 died of disease.
... 77 miss. (Deception - foreign names)

1866. Rev. Mr Thomas on Gen Sherman to P.Y.

Committee with London Miss. Society
scattered scrips. along Whanghan so
& moffet found some with them sup.
Mr Thomas and whole crew perishes
Chorus of verse in East gate Seoul.

1876 Koreans in Massachusetts - Rev John M. Dalgren

당초 한니 목사. Baptizer first converts
mission of Wign. one of them 2, 12 2, (리성순)
Francis Duke with Rev John Ross (조목사) in 1883
whole new Testament in 1886 - Pub 1887
(see Korea sub. p. 11) 한성회 7 Wign became colporters Wign

1881. Rev John Ross Baptizer 85 Koreans in north
and more in 1884. among them
사제 한성회 - Colporters sent - King Dennis Corp.

1854 Dr Allen 1885 - Dr Hubbard & Dr McKim

1886 - Dr Hubbard Bapt of converts 1 Ind. Sup in Seoul

1887 2000 Wign of Wign

1888 - Dr. Wan - to Whanghan

1889 - Dr. U - to Kanghan.

Handwritten notes in a circle:
State of
all
Feet.
H
188
2
0-
T

College Oct 13, 1926

Handwritten notes (class) June 8, 1920

사제물 (시문안) Dec 14, 1918

Handwritten notes

71

(교회회칙칙령전도령)
~~교회회칙칙령~~

Next Acts 19, 10 이 곳치 두히 등 안을
하매 아시아도에 사는 유대 사람과
헬 나 사람이 다 주의 말씀을 듣는지라

1922-11-10

Script Act 19 1-20

Introduction - This is what
the church is to do. Before
bearing the cross (serious consideration)
many will not believe. (will be so the
the lost) Isaiah sent (told that
people will not hear) no reason to be
discouraged when people do not believe.

our commission to preach Jesus
in Matt 24, 14 천국복음을 온 세계에
전하여 모든 백성이 듣게 증거 한 후에
스스로 이르리라.

Resumé - History of Christianity

Christianity came to Korea ~~from~~ Japan from China.

1598 Big war between Korea and Japan
Lived on Tsushima (대마도)

Generals Kato and Komachi. The latter

a Korean - wife Maria. Among captives
300 in Nagasaki (년포지대)

(표 리) two Korean boys (nobles 7/7) (one sent
to Jesuit missionary Kato) kept young - bapt. 1603 (Martyr)
waited in Peking 4 yrs - martyred 1625 in Japan

1777 - 리벽이 10 students study for 10 days

in secluded temple with famous professor 공 (공자)

facts from China - Philosophy 철학 (능학 수학)

documentarily 별 (7 sun, 7 winter day) 예하도

several schools - Conf. 7, 14, 21, 28 Sunday

His friend 리능환이 - factor ambassador 리

to Peking 별 (7) instructs friend to enquire

about new religion in Peking. Did not any

Believers, Baptized or Peter. (or Christ) 리벽이

Baptized or John (the Baptist - for Peking)

literatic object 별 - Debate in which

리능환이 ans. Reply of the scholar (this 별)

조선시대

74
76
77
78
79
80

First Book Explanation of script Sabbath Feast 반월월
first Church Book in roman language 반월월

magnificent but with many truths to them who believe
Professors Kwon & Brother Nelson - preached at of 2
3 mi east of Seoul. 9월 7일

Thomas Kim tried for many ancient tablet 신구
sent into exile ^{귀양보낸소} In 1784 was

of 리백기 converts ^{유 반월월} 9월 13일
King proclaimed in Christianity 반포 (리백기
락심) about two part to death 1791 Dec 8

^{수영지} (수영지) ^히 히 ^헤 헤 ^노 노
- ^에 에 ^하 하 ^다 다
on ground. Handkerchief dropped on skull present.

In 1793 - an old man by name of Peter age 61
Frozen to death on ground (cold water poured over him) Jan 29
at that time 4000 Christian in Korea.

1794 Jacques Tsui (사오귀) arrived Yalu Dec 23.
3 yrs before Portuguese first tried to get via Baido
gate ^{취문} 취문 went back to Peking and died

Tsui went to Seoul. Traders (북실) ^{취문} 취문
came. went to house of a noble lady
(귀족 북아) ^{any interpreter} who guides him from

wrote to Seoul imprisonment, tortured (약형호) wouldnt tell where 사신복 was - beheaded.

Headless trunk thrown into Han River.

At that time King 정조 ^{Prince 21 95} - died not
Believe in Execution But ^{정조} he ^{was} ^{not} ^{dead} ^{yet}

was a boy under his ^{정조} Grandmother. At that time
황아래 (Alexander Whang) had written Book
talked about blessing of Celibacy 정남, and our
enemies as the world, flesh and devil.

반포 1800 - came out, attended May 3, 1801

His hostess 귀족부인 (Baptizer name 권감비)
was arrested - wrote life of Tsui on her silk skirt.

At execution begged that clothes might not be taken off.

She and 4 other women beheaded 소서면 - 골고다

Also 황아래 - 김호수 - 양호목잡힌즉고

1813 - 황아래 - 인비드론 장 마래

Whang, father burned here with live coals
인 was ^{정조} ^의 ^장 ^인

정조 is ^{정조} ^의 ^장 ^인 - ^{정조} ^의 ^장 ^인 ^{정조} ^의 ^장 ^인

all death in King's

Missions Today

Texts - 1 Cor 16:9; 2 Cor. 1:8

Acts 19: 10, 18, 20

Matt. 24: 6, 7, 9, 13, 14

Difficulties

occupied areas = 1160.

588 - 172 - 70 - 39 - 119 - 41

80 - 66 (26)

400,000; 250,000; 200,000

Travel \$68,000; 141-26; 150
19,000

adjustments. 13

new missionaries 100

OPPORTUNITIES

Doors

men 40; 4; 10,000 (8440)

500; 1500; 20, 8, 40

Guatemala 48,000; 300,000

1891 - 19.469; 40; 100

70

MISSIONS TODAY-DIFFICULTIES AND OPPORTUNITIES

When Paul wrote his first epistle to the Corinthians, he was in the midst of his three years ministry in Ephesus in which he won great success in spite of fierce opposition, and so he wrote; "For a great door and effectual is opened unto me and there are many adversaries." (I Cor. 13:9). He compared the opposition to fighting with beasts (ch. 15:32) and said that he ~~was~~ "despaired even of life" (2 Cor. 1:8). However, during those three years all in that province of Asia "heard the word of the Lord, both Jews and Greeks", many believed and the Word of God grew mightily and prevailed" (Acts. 19: 10, 18, 20)

The situation that Paul faced in Ephesus was not different from what the Church faces in many lands today. Doors are opened and there are many adversaries. Jesus warned his disciples that it would be so. There would be "wars and rumors of wars", "nation shall rise against nation", "many false prophets shall arise", they would be hated, afflicted and killed, but even so, "he that endureth to the end, the same shall be saved, And this Gospel of the kingdom shall be preached in all the world for a witness ~~unto~~ unto all the nations; and then shall the end come". Matt. 24: 6, 7, 9, 13, 14.

We are in the midst of carrying out Jesus' program and the situation is much the same as he said it would be. I will discuss it as it relates to the work of our own particular denomination which is not different from that of other denominations.

That there are DIFFICULTIES we all know. We speak of the "occupied areas" where the work of missions has been stopped temporarily. According to the last report, of the 1160 of our foreign missionaries, 588 were still on the field or more than half. Of these, 172 were in India which is our largest mission field excepting China; 70 were in the Near East (Iran and Syria); 39 in Africa; 119 in South America (Brazil, Chili, ~~70~~ Columbia, Venezuela); 41 in Central America (Mexico and Guatemala); 80 in ~~70~~ China; and 66 interned in the Philippines of whom 26 are from other missions (Korea, China, Japan). At present we have no missionaries in Japan (except 1), Korea, and Thailand (Siam). The few missionaries that we have in the occupied areas of China are interned.

Although these doors are closed temporarily, the work has not all been destroyed or stopped. Many of the schools and hospitals in these areas are still open, and the churches are still carrying on. This is the report of our missionaries who returned on the Gripsholm.

The comfort we have is that in all these occupied areas, there are strong independent national churches that are able to carry on even under persecution and duress. ~~Some~~ (400,000 in Korea, 250,000 in Japan, as many or more in occupied areas of China; nearly 200,000 in the Philippines; in Thailand). Some mission and church property has been destroyed; the missionaries temporarily have had to evacuate or are interned; some institutions have been closed, but not all. In the history of the church there have been areas like North Africa and Asia Minor where once strong churches have practically disappeared but that is not the case in these occupied areas.

In the work of missions we face other difficulties besides evacuation, internment and temporarily closed areas. There is the problem of TRAVEL to all mission lands- the difficulty of getting travel reservations, of getting passports, and the greatly increased expense of travel. (\$65,000 to bring 141 of our missionaries and 26 children home on the Gripsolm the first trip in 1942; Mrs. Nicol's experiences; Helen and Laddie from China; the Stearts from Thailand; waiting in Africa, etc.) *miss Weston. R. N. 150 days from*

It is difficult to make adjustments for missionaries who cannot return to the field. Some of the younger missionaries are temporarily transferred to other fields (13 of our Korea missionaries to Central and South America); some are located in the pastorate and otherwise employed in the churches in their country or under the Board of National Missions. or are in teaching positions; some are in government service. Some for health and other reasons cannot be located in other work and must remain on the Foreign Board's pay-roll.

There is the difficulty of planning for the future and in appointing new missionaries. Many conferences have been held. Our own Board has about 100 appointees in waiting and in training to go out as soon as the war is over. Paul's experience. A fund must be raised for resumption of the work as soon as the war is over.

However many and serious the difficulties are, they are counterbalanced by the Opportunities. As Dr. Speer has said, "When doors are closed in some areas they are opened in others". All the mission boards are finding it so. New projects must be undertaken in time of war. Our own Board has a list of twelve, some of them in co-operation with other Churches, for which they are appealing for nearly half a million dollars this year.

A few years ago Mexico was regarded as a closed field. Now there is a progressive movement on in the Protestant Church there, carried on by Mexican church leaders. One church in Mexico City conducted a prayer meeting for 40 nights in succession. Four new medical centres are being established and for these, a former Mexican moderator of the General Synod (Sr. Fernando Rodriguez) has given 10,000 pesos (8440 dollars). A Presbyterian hostel has been established. Ministerial institutes have been held (one attended by 500 delegates from all over the Republic; some the meetings attended by 1500, addressed by Dr. Zwemer). Twenty students from five presbyteries in the seminary; a Bible school opened in Yucutan. From a village (Luis Jil Petex) 20 mi. away five came to the missionary to be taught 8 Christmas hymns; none of them knew music; it took two days. Later one walked 40 mi. to thank her.

In Guatemala there is a Protestant Church of 48,000. Rev. and Mrs. H. Dudley Peck have completed the translation of the Scriptures into the Mam dialect to give 300,000 Indians the Word of God. (Three presbyteries). 1891 patients in the hospital with 19,469 hospital sick days; free use of two radio stations (TGQ and TGQA) (40 organized churches and 100 S.S.). Six students in the seminary and a two-weeks retreat attended by 70 church leaders. Missionaries working among the American soldiers, univ. students and Eng.-speaking plantation workers; second and third editions of Indian hymn books published; new churches organized and new pastors ordained-a BANNER YEAR (1943)

In Venezuela, our smallest mission is a one-city mission in the capital of Caracas where we have three chapels and a school with a mission force of 12, the largest it has ever been. (Caracas, 300,000 population)

In Columbia, S.A. the mission force has been doubled the last few years and now numbers 48, six of them temporarily transferred from Korea. One of them and his wife have gone far out into the interior up the Sinu river to a tropical jungle near Panama to carry on an agricultural-medical-educational evangelistic project with the help of a nurse who went with them. Another is in charge of a book room in Bogata and last year sold 14,000 items (8100 pesos or \$5000 recd.)

Training conferences for church leaders have been held-one attended by 150 representatives from 15 villages; at one service 300 were present. In another conference 26 came forward expressing their desire to follow Christ and on the last day 30 delegates became members of the church. During the year 1000 country children studied in 34 primary day-schools

In Chili the Protestant church is celebrating the 100th anniversary of the arrival of the first missionary, David Trumbull, by becoming an independent church (and not under the Synod of N.Y. as at present). Our Foreign Board is trying to raise \$65,000. to rehabilitate churches and manses including the historic San Martin Church in Valparaiso (where David Trumbull is buried) and the rebuild the primary school (Escuela Popular) in the same city. In Santiago 321 boys are enrolled in the school there (The Instituto Ingles).

In Brazil we have a Protestant Church of 45,000 in 28¹/₂ churches with 174 Brazilian pastors with 50,000 in the Sunday Schools. The Church there has repeatedly asked for 100 new missionaries where we only have 55 at present. This is the second largest country in the Western Hemisphere with a population of 49,000,000.

Our Board in co-operation with other Boards is undertaking two new pioneer projects to reach people hitherto neglected. One is in the Amazon valley which has been opened up with the development of new rubber plantations in an effort to reach the limitless rubber forests. It is the most unhealthy region in all Brazil and the people are some of the most primitive tribes on earth. The Brazilian Church is taking the Gospel to these people and our Board is asking for \$3000 to help them

A second pioneer project is an effort to preach the Gospel to the Indians of Mexico and South America who are among the most neglected peoples of the world. Centuries ago the Indians in the Andes attained a high degree of civilization but for four centuries they have been exploited until they are at the bottom of the human scale (pariahs, slaves, beasts of burden, oppressed and victimized. 40% of them are serfs; they are 100% illiterate; in some places the infant mortality rate is as high as 75%. Some of them till the soil in two-mile high valley and tend their flocks on wind-swept plateau, 10 to 15,000 ft. high. Now at last a co-operative attempt is being made to reach them with the Gospel and our Board is asking for \$28,000 to help.

During the last year Dr. Laubach visited S. America in carrying on his program to teach people in a few days or weeks. He is the author of The Silent Billion Speak.

Nearly half the people of the world are illiterate but Dr. Laubach believes that illiteracy can be eradicated ~~in ten years~~ from the church in 10 yrs. The Board is seeking \$12,000 this year to help in this campaign in 8 countries.

There are over two million Protestants and more than four million Catholics in Africa among a population of one hundred million. Our own mission in the Cameroun in W. Africa has been wonderfully successful during the last few decades. In that field we have some ^{130,000} 50,000 baptized Christians. The new project there is the establishment of the Cameroun Christian College. A site of 2000 acres has been purchased and the first class of 40 students has been enrolled in the first class. \$1000 for running expenses and \$25,000 towards a permanent plant are need for this year.

In Syria the Church Synod has become ~~an~~ independent. The schools are crowded and self supporting. In Aleppo (boys) they offered to bring their own beds and chairs. In Beirut (girls) they were flooded with applicants and the 300 limit in an hour. The Beirut press printed over 6,000,000 pages of Scripture last year.

~~In~~ Iran has become the meeting place of the nations. There is a reservoir of good will towards America. Suddenly Iran has become a land of freedom with censorship (rigid) removed. A special evangelistic effort: -72 Christians in one place agreed to pray for three people daily. Pictures of the life of Christ were shown in eight cities; 75,000 evangelistic tracts were given out. Mission hospitals are crowded. The homes of missionaries are open to American soldiers who love to come.

In India we have the fastest growing church in the world-8,000,000 enrolled Protestants among one-fifth of the people of the world.three/fourths of them in rural areas.One missionary was asked what she had seen during her forty years in India.She replied,"When I came to this town in 1902 there were four Christians;now there are 4250,all but 800 of them baptized."

Since so few medical students can be admitted to the government medical school (because the Christian portion of the population is so small),the Missions and Boards have agreed on the plan to have a Union Christian Medical School at Vellore where Dr. Ida Scudder did her great work.The plan is to raise a million dollars in five years of which our Board is asking for \$125,000.for this year.

Forty years ago the Higginbothams went to India.With \$30,000.specially raised in this country,Dr.Higginbotham bought 275 acres of badly eroded uncultivated land on the bank of the Jumna river opposite Allahabad.Through the years he has made this land productive and organized the Allahabd Agric.Institute/Now there are 600 acres worth \$350,000.In the Agric.College 120 there are 120 students with five times that number on the waiting list.Thirty girls are studying in the Home Economic Dept.In India are one fourth of all the cattle in the world but not many of the Indian people are using milk, butter and beef.Instead they worship the cattle.Dr.Higginbotham has established "milking stations" in nearby villages by way of teaching the people dairying and the plan is succeeding.Allahabad is two miles from the junction of the sacred Ganges and Jumna rivers where pilgrims by the hundreds of thousands come to bathe. ~~By~~ By the road-side the Institute has built a rest house where the pilgrims can stop and rest,cook their meals, stay over night and hear the Gospel message.As the Higginbothams retire and the work is taken over by Dr.John Goheen,the Foreign Board is seeking to raise \$155,000.called the Higginbotham Recognition Fund.

We are about the world to Free China which is one of the most encouraging mission fields in the world.Thousands of Chinese Christians,dozens of institutions and hundreds of missionaries have moved into the interior from the occupied areas.The Church of Christ in China is carrying on its work from Chungking as a centre and the missionaries are helping.

The marvel of modern China, the largest country in the world is almost beyond our imagination-a country that has withstood seven years of the shock of war, part of the time, fighting with bare hands as Madame Chiang says; during that time under the tightest blockade in history the cost of living has risen 200 times; because of the ravages of war, famine, pestilence, evacuation, millions have died.

And yet the watchword of China is "Forward". Dr. James Yen says that since the war started, 20,000,000 adults have learned to read. The number of pupils in the primary schools has increased from 12,000,000 to 22,000,000; and in 108 ~~higher~~ institutions of higher learning in Free China the number of students has increased from 30,000 to 50,000. Five great Christian universities with students and teachers moved from occupied areas to Chengtu in inner China; 8,000 of the students and staff members turned out to hear Wendell Wilkie in the fall of 1942. Within a radius of 80 mi. of Kukong in south China there are three colleges and seven secondary schools with a total of 7000 students. 28 secondary schools moved into free China. The Chinese principal (Dr. Hoh) of the True Light Middle School loaded his 200 students and the school equipment onto boats and poled their way 100 mi. from the Canton area up the river to a new site.

Think of China with its Christian leadership. Dr. Sun Yat Sen, the founder of the Chinese Republic and a Christian said that he received the ideas of the Three Principles from the writings of Abraham Lincoln. Before his death he made this statement: "If the Republic of China is an accomplished fact, the merit for this goes, not to me, but to the Christian church" When the National Christian Council met in Chungking they were entertained at tea by Generalissimo Chiang. He said to them, "We still need and welcome Christians from other lands who will serve the people of China with true sympathy and devotion. Do not feel that you are guests. You are comrades working with us to serve and save our people, and to build a new nation".

Since 1938 the International Relief Committee in the Hunan province have administered a million dollars (Chinese Currency) in relief with an overhead of less than 500 dollars. The Chairman, Rev. A. H. Birkle, one of our own missionaries was chairman. 25 persons of different nationalities plus British Red Cross and Chinese custom and post office officials worked with him in six committees giving their services gratis.

They served 1,000,000 meals to hungry women and children, rice allowance to 5000 aged and sick who could not stand in line to get it, and gave out 2000 padded garments.

Of the 478 doctors who have graduated from the medical department of the the Cheloo Univ. China, 330 are giving service in hospitals and health administrations in remote regions and among tribal peoples. Of the 1286 Chinese students in the U.S. last year 350 were graduates of Christian colleges in China.

Dr. C. A. Clark, one of our Korea missionaries, in an article in the last number of Presbyterian (Jan. II, 1945) refers to the missionary movement as the "Biggest Buisness in the World"-12,000 American missionaries across the world have won for America half a billion friends; in the last 40 years, 15,000,000 converts have been won; parts of the Bible have been translated into a thousand tongues; 3,443 hospitals and dispensaries across the world with Protestant doctors and nurse have treated 9,000,000 patients each year, one-third of them free; in the Protestant schools in mission lands are 4,000,000 pupils.

All this has not been accomplished without sacrifice, but sacrifice is the essence of Christianity. As Madam Chiang said in 1937, "At the very heart of our faith is hardship, endurance, suffering-a cross. Without them there cannot be any Christian faith. What we need today is to feel certain of the call of God, and to make some decisions at the price of our comfort and if it need be, of our necks".

We are witnessing an all out effort for war-all resours and man-power mobilized for war, every person required to do something in the war effort. Think of what the result would be if we could have the resources of the church organized for an all out effort to make Christ known throughout the world. Jesus said, this Gospel of the Kingdom shall be preached in all the world; and then shall the end come". And come it will we know; we do not know when. "The knowledge of the Lord shall cover the earth as the waters cover the sea". As Christians let us dedicate ourselves to this great work. Each one of us can have a part. Much has been accomplished. "O where are kings and empires now; Of old they went and came; But Lord Thy church is praying yet; A thousand years the same". "Onward Christian soldiers marching as to war". "In the beauty of the lilies Christ was born across the sea; With a glory in his bosom that transfigures you and me; As He died to make men holy let us die to make men free"

A Guileless Man

Jno I 47. "Behold an Israel-
^{ite.} in whom ~~there~~ is no
guile."

Scripture Jno I 35-51

Feb 3, 1907 Cross Creek, Pa
Apr 30, 1911 Kang Kei Korea
Feb 22, 1914 " " "
April 14, 1918 Pyen Chun, Chosen
May 10, 1919 Hankang ^(Schuchky) "
July 25, 1920 Seoul, Chosen

1
Thus Jesus has a high com-
pliment to the character of one
of his disciples whose name
was Nathanael ^{and Nathanael} Bartholomew. Matthew
Mark & Luke call him Bartholomew,
John calls him Nathanael.
So far as we know the two
names refer to one and
the same person. Jesus
made this remark about
Nathanael the first time he
ever saw him - it wasn't
the result of three years
training. Peter was picky,
and Thomas was doubting and
Judas was a traitor, and James
& John were selfish and
ambitious to sit close to Jesus
when he came into his Kingdom
but Nathanael was guileless.

It is indeed a high com-
 pliment to be termed a
 guileless man but the word
 does not mean as much as
 we usually think it does
 Nathanael was not a man
 without sin; to be guileless
 does not mean to be sinless

A synonym for guile is
 deception; to be guileless then
 is simply to be without deception
 It means not to be a hypo-
 crit, but to be frank, open
 manly, to do things above
 board and not in a corner

† When Jesus saw Nathanael
 coming he said, "Behold
 an Israelite in deed" In

these words there is probably
 a curious reference to Jacob
 Jacob was an Israelite too
 and in a sense the founder
 of the race but Jacob was an
 Israelite with guile. The
 one trait of character that marked
 Jacob's early career was deception.
 He cheated his brother out of his
 birthright, deceived his blind
 old father, and tricked Laban
 out of the best of the flock. - he was
 a wily Israelite and he had
 to pass through several crises in
 his life before he ^{would} give up
 his deceptive practices. In answer
 Jacob gives place Nathanael and
 calls them Israelites indeed
 - not only an Israelite in name

but one in (heart) fact - one whose heart was true to the core

Nathanael furnishes an interesting study for modern times. Have we any guileless men? are they in the church or out of it? in heathen lands or Christian? among the rich or poor? In other words what are the characteristics of a guileless man and to whom may the term be applied. Our answer is in the proposed study of the man Nathanael. Not much is written about him in Scripture; aside from this narrative in Luke we have no word of him; we

d'Israeli's man - Jan 1, 47

Int - First time

Nathanael & Bartholomew

3 yrs training (other disciples)

Manning (not ruler), ^{Patric Morgan} ^{John} Script

an Israelite indeed. (Jacob)

Modern times (Question)

Bible and Legend

Discussion -

I Lives up to Light =

Nathanael as an Israelite

Looking for messiah

Figure - private life

What kind effects

A man's rights - Rayburn Legend

II ^{from Chapman's book - 1/2 2/3} Steps down Page 200

spread out of Nazareth

Pharisees. modern

Canva - Humility

might have said to Philip
that. pyndra & our
city - present plan
2. In York - 2. In we

3. accepts truth -

~~Conclusion~~ ^{Endable words}

Remarkable Confession

Only from quibbles

What it means

man to day alongside Nath-

Trudney to Kordian

Conclusion

Answer - Jesus promise

gave again - Ascension

Various for every man

Christians & forter

Summ -

4/3

Heart searching

3/1

...

...

never read of him entering into
 conversation with the other dis-
 ciple or with Jesus, never read
 of him preaching a sermon
 or doing any thing either during
 the ministry of Jesus or afterwards
 Legend says that he preached the
 Gospel in India was flayed
 alive and crucified with ^{his} ~~the~~ ^{head} down-
 wards that his corpse was
 miraculously transported to
 Northern Italy then to Southern
 Italy and finally in 983 to Rome
 the Church does honor to his
 memory by celebrating St.
 Bartholomew's day on Aug 24
 but all this is the result of
 legend or unauthenticated
 history. The Bible is silent on

his life and gives us but
 one picture of him in the first
 chapter of John. Let us look
 at this picture only and study
 Nathanael as a guileless man
 and typical of all such.

In the first place then
 a guileless man is a man
who lives up to the light that
he has. You realize that this
 is saying a good deal - so
 much that not many pro-
 fess to attain such a high standard
 and yet this may be truly
 said of Nathanael; he was living
 under the old Testament dis-
 pensation and like all Israelites
 was looking for the messiah.

I suspect he knew what the Bible had to say about the messiah to come a good deal better than the average Christian to day knows about the Bible has to say about Jesus who has come. He had fixed his gaze on the one star of hope in Gods revelation to the Jews. This fact comes out in his conversation with Jesus. When Jesus saw him coming he said "behold an Israelite indeed in whom is no guile". And Nathanael was surprised that Jesus should profess to know any thing about him and said to Jesus "Whence knowest thou me?" and Jesus replied "Before Philip called thee, when thou wast

under the fig tree, I saw this:
 Now the reference to the fig
 tree was simply a reference
 to Nathanael's private life.
 An Israelite under his own
 fig tree was away from the
 public gaze; he was there for
 rest and retirement; there
 then he took his meals, there
 then he engaged in his
 devotions; under the fig tree
 he was what he was in secret.
 Now the eye of Jesus had
 penetrated into the secret life
 of Nathanael under the fig
 tree where Jesus had seen
 Nathanael make some confe-
 sion of sin, utter some prayer

for forgiveness, express some
longing of his heart that ^{to end} ~~the~~
his eyes might see the fulfil-
ment of the long standing
promise concerning a Messiah.

Jesus was simply recognizing
the fact that what Nathanael
was ~~was~~ supposed to be before the
world he actually was in secret -
that there was a correspondence
between his public and private
life; and because of this
fact there was no guile in
him, no deception; he was
only kind as a true Israelite
in practice but kind as such
in heart; he was consciously
trying to live up to the requirements
of the Law of God as given in his day

I say that a man is honestly
 trying to live up to the light that
 he has is saying a good deal
 but it is not saying something
 responsible; let us say at once
 that God expects it; he is
 satisfied with nothing less
 True a man may fail in such
 an attempt (and we best will do) but
 will frankly acknowledge his failure
 and keep on trying. We will
 never say there is no us trying
 nor profess to have attained what
 he has not attained; there will
 be no deception about; what
 he professes on the Lord's day, he
 will live during the week and
 our Lord will commend him as being without

Endeavor than a man who
 admits that he ought to be
 a Christian, that he ought to go
 to Church more regularly, that
 he ought to abandon certain practices
 which do not conform well with his
 Christian profession, that he ought
 to give more time to his spiritual
 welfare - I say any man who
 admits this puts him self out
 side of natural class for these things
 he can do. (Rayburn - mountains - man painting a stone).
 I had rather deal with a burr down-
 trodden fellow who is constantly trying
 to rise, (no matter how often he falls), than deal
 with a man who is sure to
 satisfy us to keep a dead level face
 of a Christian life without ever attempting
 to gain higher ground.

In the second place I think we may gather from the narrative concerning Nathanael, that a quibbles man is one who keeps down his head or rather shuts it out of his heart. When Philip found Nathanael he said to him, "We have found him of whom Moses in the Law, and in the prophets wrote, Jesus of Nazareth the son of Joseph." And Nathanael said, "Can any good thing come out of Nazareth?" And Philip said "Come and see". And Nathanael went.

It is probable that we have had a wrong meaning with Nathanael's words concerning Nazareth

We have been accustomed to
 make these words mean that Mozanthe
 was such a wicked city such
 a questionable reputation that Ma-
 thanas felt that it would be
 impossible almost to think of the
 Messiah coming from such a place
 I suspect that Mozanthe like
 all cities was bad enough but
 probably not worse than others
 and being so another inter-
 pretation of Mathanas words seems
 reasonable. Mathanas like
 all Israelites was well enough
 versed in the scriptures to know
 that the prophet said the Messiah
 should come out of Bethlehem
 and so Mathanas scheloyzi-
 hen and said in substance,

"Is it possible that every generation,
 the generation for whom we are looking,
 the Messiah should come out of
 Nazareth when the Scriptures
 say he shall come out of Bethlehlem?
 It would seem that all connection
 of Jesus with Bethlehlem as his
 birth place had been lost and
 the fact that Jesus was a
 Nazarene was a serious stumbling
 block to the Jews, and the
 Pharisees and chief priests used
 the argument successfully
 in their contentions with the multitude
 and triumphantly exclaimed
 "Hath not the Christ come out of Galilee?
 Hath not the Scriptures said that the

Christ cometh of the seed of David
 and from Bethlehem the place where
 David was? (John 7: 41-42) They say
 that know any thing about Jewish
 law know that. "But this mul-
 titude that knoweth not the law
 or accursed" John 7, 49. And when
 Nicodemus ventures to speak a word
 in behalf of Jesus, the other members
 of the Sanhedrin burst at him saying
 "Art thou also of Galilee? Search
 and see that out of Galilee cometh
 no prophet:" John 7, 52. Well now,
 I have no doubt that this same
 difficulty of Jesus coming from
 Galilee Nazareth, was the cause of
 Nathanael's exclamation "Can any
 good thing come out of Nazareth?"
 There may have been another reason

Nathanael was of Cana of Galilee
 which was not far from Naz-
 areth: you are well aware of
 the rivalry ~~and~~ jealousy that
 often exists between neighboring
 towns and cities. Perhaps ~~the~~ ^{because}
~~of less civic pride~~ ^{of less civic pride} this reason Nathanael did not
 like Nazareth. But whether for
 these reasons or some other, that
 fact remains that Nathanael
 put aside his prejudice and
 accepted Philip's invitation to
 "come and see". He did not
 allow his predisposition to
 govern him in the matter.
 He did not say, "Philip you
 are mistaken. Don't you know
 that the Christ is to come"

out of Bethlehem and not out
of Nazareth? Some Jew has
pulled the wool over your eyes.

Come again when you have better case.

No, instead he regarded his
friend Philip as a credible wit-
ness and gave his testimony weight.

You will notice that Nathanael's
prejudice was in regard to
the city from which the messiah
was supposed to have come; he
had been ~~hoping~~ ^{stunning} about the messiah
hoping he would come but couldn't
think of him coming from Nazareth.

It will be a wise application
to say that most men
are more or less interested in
their souls salvation and that
many fail to obtain that

salvation because of certain
 prejudices. They don't like the
 idea of meeting the session,
 or making a public pro-
 fession. They don't like certain
 people in the church and think
 that others are not living up
 to their profession. They don't like
 it because the Bible has narrowed
 the plan of salvation down to one
 way and one name; they would
 prefer a choice of one of several ways.
 When you talk to them about
 joining the church or being Christians
 they begin setting up conditions
 and interfering "ifs". If
 Nathaniel had refused to have
 accepted Philip's recitation ~~just~~ because

of the reference to Mayanthe you
 would have said "What a foolish
 man!" and "How much she
 would have missed!" And
 just so it is with you if you
 return to join the church because
 of any of the reasons that men
 commonly give. With P. Atwood
 the issue was too important he
 had been looking for the message
 too long to miss him because
 of a little prejudice against
 Mayanthe. And you to-day
 are facing the same im-
 portant issue, your souls salvation
 is too big a thing to miss, because
 of some prejudice of yours against
 some people in the church or against the
 way you are to be admitted or against the
 plan of salvation

well Nathanael is getting
 along splendidly. he has
 his an 'Israelite' indeed, has
 accepted the invitation to
 come to Jesus in spite of
 his prejudice and is now ~~at~~
 face to face with the re-
 specter Messiah. He now shows
 a third characteristic of a
 quibbles man - he accepts
the truth upon the first rea-
sonable evidence. His fig
 tree' rebuff of Jesus was
 all that was necessary to convince
 Nathanael. Jesus had no
 sooner said, "Before Philip
 called thee, when thou was
 under the fig tree I saw thee"

than Nathanael said "Rabbi
 thou art the Son of God, thou art
 the King of Israel" Because
 Jesus proved himself innocent
 Nathanael believed on him. Na-
 thanaels ~~expression~~ ^{confession} was far
 beyond anything previously ut-
 tered and almost equal to
 Peter which we talk so much about
 The confession is all the more
 remarkable because it was
 made so early in Jesus' min-
 istry; had Nathanael seen
 Jesus work miracles, open the eyes
 of the blind, raise the dead
 Our world can expect such
 a confession, but for him to make
 it upon the evidence of assurance
 in the fact of Jesus and in such

a hazy trace of uncertainty,
his confession was remarkable
to say the least. no one
but a guileless man could
have made the statement.

Some people have to have all
the opposition in their strong hearts
broken down before they will believe;
a man without guile is pre-
pared to believe on first evidence.
Nathanael not only acknowledged
Jesus as the son of God but ac-
knowledged him as King of Israel
and thereby his King, one to rule
over him. he virtually ac-
knowledged Jesus to be his Master
from whom he Nathanael should take orders.
What think you? was it not a remarkable confession?

Now along side of Nathanael, I see
 a man of this year 917, a citizen
 of this gospel land & etc. etc.
 a moral upright man, raised
 in a Christian home; surrounded
 by Christian influences with good
 instruction of Christianity as his
 heritage with the story of Jesus
 Christ often related in his hearing
 a man who often hears the
 unspeakable words of Christ spoken,
 who is often called upon to repent,
 who is surrounded by many who
 have seen Jesus Christ & know him
 and who plead with him to
 accept Jesus Christ upon 10000 times
 more evidence than Nathanael had

- I say let such a man place himself
 along side Nathanael and he ought to
 hang his head in shame and say 'woe
 is me. for I am undone!'

So far we have dwelt on Nathanael's part in this narrative - he came, he saw, he believed. He is accepted as one of Jesus' disciples and this means that he will spend three years in delightful companionship with the Master, which in itself would be a great reward. But he was to experience even more than this. Jesus seems delighted that Nathanael believes on him with such little evidence and promises new visions of glory. He says to Nathanael ^{where thou wast} "Because I saw thee under the fig tree, believest thou?"

Thou shalt see greater things
than these. Very well I say
unto you. Ye shall see the
Heaven open and the angels
of God ascending and descend-
ing upon the son of man.

Here is another reference to
Jacob. Natheless as an
Israelite indeed would be
more than less highly re-
spected than Jacob the first
Israelite. I & Jacob a criminal
and an outcast sleeping
under the open sky
with an evil conscience, with
a stone for his pillow - if I
feel & grieve, miserable & unworthy
could I ~~stand out as judge & re-~~
~~fracture,~~ could I utter some

~~some say of parts, could~~
~~be said to be in prayer, would~~
 they have some manipulation
 of God's favor, much more
 shall the true hearted Israelite
 without guile have the same blessing
 I think Nathaniel would re-
 call these words of Jesus and
 that future occasion day over
 against Bethany, when he
 saw Jesus carried away unto
 Sion, and saw the ten
 asleep in seats of prayer and
 heard these comforting words
 - I have no doubt Nathaniel
 thought of the words of Jesus
 spoken to him some time years before
 and rejoiced that he had been

wise enough to accept Phillips' invitation to "Come and see". Any man who accepts a similar invitation will have a similar experience. A Christian's vision

widens; as he journey, he sees new and better things, some of us are allowed to stand on some mountain and behold wonderful things in the valleys beyond.

In this "mundane" life we are hemmed in by the sordid things of the world but when we look up, when we enter our closets for secret pray, when we sit in God's house there is flashed on our life canvas some view of Heaven - just for a moment, perhaps but we return to our work with lighter hearts ^{brighter} ~~and~~ ^{and} deeper.

Christians I plead with you to im-
 itate Nathanael who was guileless
 in heart; let there be no double
 dealing on your part; make your
 profession & practice to correspond.
 Keep out pride, deceit, ruse, in-
 sult, unwholesome passion; be
 gentle, meditative, single in heart
 acquire habits of devotion, spend
 much time in prayer. And
 though your life may be
 as obscure as that of Nathanael
 yet it will be rich in spiri-
 tual visions; you will have
 supernatural fellowships which
 the world knows nothing about
 but which will be better than
 any thing the world has to offer.

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Lk.24:25-Ought not Christ to have suffered these things and to enter into his glory.

THE SUFFERING CHRIST

in the Law of Moses, and in the prophets, and in the Psalms
Text: Luke 24:46-"And he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.

(Acts 3:18-Those things which God showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.)

Scripture Lessons: Luke 23:26-49; John 19:16-37 ✓

Matt. 27:24-54; Mark 15:15-39 *(have spoken)*

O fools and slow of heart to believe all that the prophets

Introduction

The Eleven above

The texts in their contexts. Emmaus..Healing of the Lame Man at the gate of the temple.

The Passion Week...one-third of the Gospels.

Triumphal Entry to the Resurrection and Ascension

Matt. 21-28 (9 chs); Mark 11-16 (6 chs); Luke 22-24 (3 chs);

John 12-21 (10 chs); in all 28 chs out of 89.

Discussion

1. Jesus was tempted to escape the Cross. The possibility was always before him.

a "And the devil taking him up into a high mountain showed him all the kingdoms of the world in ~~an~~ a moment of time. And the devil said unto him, All this power I will give thee, and the glory of them, for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me Satan; for it is written. Thou shalt worship the Lord thy God and him only shalt thou serve. Luke 4:6-8.

v.13. And when the devil had ended all the temptations he departed from him for a season.

b. Later, after feeding the 5000, Jesus perceived that they would come to take him by force to make him a king, he departed again into a mountain himself alone. John 6:15.

c. In Gethsemane he was tempted and prayed: (3 times) "If it be possible, let this cup pass from me; nevertheless not as I will but as thou wilt. (Matt. 26:39-42)

When they came to arrest him and Peter with his sword cut off the right ear of Malcus, servant to the high priest, Jesus said to Peter, "Put up thy sword; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels" (Matt 26:53). The cup which my Father hath given me, shall I not drink it? John 18:11

John 18:36 'then would my servants fight'

d. Before Pilate who said, "Knowest thou not that I have power to crucify thee and have power to relaese thee? Jesus answered: "Thou couldst have no power at against me, except it were given thee from above". John 19:10-11

2. Jesus realized that it was necessary for him to suffer and die if he were to fulfill his mission.

At the first cleansing of the temple early in his ministry, he said: "Destroy this temple, and in three days I will raise it up" (40 & 6 yrs. Temple of his body)

After feeding the 5000 (1 yr. before the cross) he said to the disciples: "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes and be slain, and be raised the third day. Lk. 9:22

When the Greeks came to see him three days before his crucifixion, he said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit...loveth his life...soul troubled...glorify thy name...voice from heaven.. John 12:24-28.

When he hung upon the cross, the chief priests mocking said, "he saved others, himself he cannot save" This was true.

3. Jesus gave up His life willingly .He could have used power like he did when he cleansed the temple and saved himself, but He yielded to his Father's will.

In the parable of the Good Shepherd, he said: "My Father doth love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again". John 10:17-18

All power was given unto him. He was the Creator.

4. His sufferings were spiritual and physical.

a. The spiritual sufferings were of mind, heart and soul, both on the cross and preliminary to the cross, as follows:

(1). Strife among the disciples as to which of them was greatest. (Washing of the disciples' feet) Luke 22:24; John 13:4-~~7~~ 15.

(2). The Betrayal of Judas. John 13:21-30; Luke 22:47-48; Mark 14:43-45; Matt. 26:47-50; 27:3-5.

(3). Forsaken by his disciples ~~in~~ Gethsemane. Matt. 26:56; John 18:15; Mark 14:27

(4). The Denial of Peter. John 13:36-38; 18:15-27; Luke 22:54-62; 31~~7~~-34; Mark 14:27-30; 56-72; Matt. 26:69-75; 33-35. *Before Caiaphas*

(5). The feeling that his Father had forsaken Him. Matt. 27:46; Mark 15:34.

b. Physical Sufferings:

(1). The arrest: Are Ye come out as against a thief with swords and staves to take me? Luke 22:52. "They dragged him by the rope.. as butchers drag the ox to the slaughter-house".

(2). Before Annas: Asked Jesus about his doctrine. Jesus replied, Ask those who heard me. Officer struck him, "Answerest thou the high priest so?" John 18:22

(3). Before Joseph Caiaphas (Rock) at the same time as the denial of Peter (Simon Cephas-Rock). Two rocks, heads of two churches. "They spit in his face, and buffeted him; and others smote him with the palms of their hands. (blindfolded) Prophecy unto us thou Christ, Who is he that smote thee? Matt. 26:67-68

(4). Bound before Pilate (first time). Judas repentance. No reply from Jesus. "And they were more fierce" Luke 23:5. *Art thou a King? yes*

(5). Before Herod whose wife, Herodias, was his niece and sister-in-law, daughter of his brother, Aristobalus, and wife of his brother Philip. (Sahome & J. the Baptist) Wanted to see a miracle, but Jesus was silent. Made fun of Jesus, put on him a gorgeous white robe, the garment of Jewish kings. Luke 23:8

(6). Before Pilate (2d time). Jews demand Barabbas instead of Jesus, raised the cry "Crucify him". Pilate yielded and gave Jesus over to be flogged although he had repeatedly said that Jesus was innocent.

Jesus half-naked body tied to a pillar. First blood drawn. Then put on a scarlet robe, made the crown of thorns, forced a reed into his hand, pushed him on a seat, "Hail 'King of the Jews'", struck him on the cheek, took the reed and struck him on the head. Then Pilate showed him to the crowd, "Behold the Man" John 19:1-6; Matt. 26:29-31

(7). The crucifixion. Bearing his cross. (Mk. 15:17-20 Daughters of Jerusalem. Luke 23:27-31. Simon of Cyrene. Mk. 15, 21 The most cruel death, sometimes two days duration. Four nails. Naked. Two ropes. Wooden peg. Ladder. One hand then the other, then the feet. Dived garments, cast lots.

(Story to Clovis, sighing and weeping, said, "Oh, that I had been there with my Franks"

THE SEVEN WORDS FROM THE CROSS. Only one about his physical suffering. THREE about others (enemies, mother, thief) TWO about his Father (My God, Into thy Hands), ONE, I thirst, ONE, It is finished. DARKNESS. The centurion, Truly this man was the Son of God. Heb. 12:2 - "For the joy before him."

Conclusion. Thus for us. What does it mean to you? Is it nothing to you, all ye that stand by? Lam. 1:12 Negro spiritual, "Were you there when they crucified my Lord? The different classes who were there / west in China

In the light of all this, what does it mean to us the words of Jesus, Take up thy cross and follow me. Not something easy. 1 Pet. 1:20-21 "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God, For hereunto were ye called because Christ also suffered for us, leaving us an example, that ye should follow his steps".

And finally, Rom. 8:17: Joint-heirs of Christ; if so be that we suffer with him, that we may also be glorified with him.

And. 2 Tim. 2:12 - "If we suffer, we shall also reign with him; if he deny him, he will also deny us."

WHICH SHALL IT BE?

Pismo Beach, Calif -
Riversword, W.H.A

Mar. 14, 1948

.. 26. 1950

Knowing Christ in a Time of Suffering

- Oct 1, 1944 Dunbar Pa Presb Ch
 .. 1. " Bethel Presb Ch ^{near} ^{union}
 .. 1. " Uniontown 20 Presb Ch
 Mar 18, 1945 Waynesburg, Pa
-
- Oct. 20, 1946 Seoul - Ahn juk dong 21
 " 27, 1946 " - Sak moon an 22
 Nov 3. " " - Song oi dong
 " 10 " " - Myo dong 24
 " 24 " " - H J 21 (24) 21
 Dec. 8 " " - H J 21 Seoul
 Mar. 17 1947 H J 21 " " 21
 Apr. 5 " " Bethel Presb Ch " " 21
 June. 27, 1948 Pismo Beach, Calif
 Apr. 9, 1950 Ravenswood, W. Va
 Mar. 11, 1951 Roxton Presb Ch, D. C.
 July 30, 1952 Hayward, Calif.

어디 하던 지 죽은가운대서

CONCLUSION 부활함에 이르러 함

That I might attain unto the resurrection of the dead

The Jew and death. Christians charged with other worldliness. I Cor. 15:19

in this life only we have hope in Christ, we are of all men most miserable. Do we believe this? It is the fashion to emphasize the blessing we receive in this life.

Abraham. (Heb. II:10-He looked for a city whose builder and maker is God.

Moses (Heb. II:27-Endured as seeing him who is invisible"

Prepare a place for you-house eternal in the heavens (2 Cor. 5:1)-your master is in heaven (Col 4:10)-citizenship

Conversion in L. Phi 3:20 In Habitu sub 113.

Re-consecration in this time of suffering. Be good soldiers of Jesus Christ.

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|----|---------------------|---------------|
| 16 | Trenton Pa | Apr 7, 1944 |
| 15 | Letrobe Pa | Jan 28, 1944 |
| 14 | Ligonier Pa | Jan 26, 1944 |
| 13 | And St Ch Phila Pa | Mar 15, 1943 |
| 12 | Fat Porce Fl | Dec 13, 1942 |
| 11 | New Smyrna Fl | Dec 6, 1942 |
| 10 | Canoga N Y | Aug 2, 1942 |
| 9 | Rumblers N Y | Aug 2, 1942 |
| 8 | Chautauque N.Y | July 19, 1942 |
| 7 | Oil City Pa (W. Ch) | Dec 28, 1941 |
| 1 | Jasper Tenn | June 27, 1941 |
| 2 | W. Va | Aug 10, 1941 |
| 3 | Parramoo Pa | Sept 21, 1941 |
| 4 | Green City Pa | " 28, 1941 |
| 5 | Plain Green Pa | Oct 5, 1941 |
| 6 | Conn Creek Pa | " 12, 1941 |

Excerpts from H.E. Blair's Letters
April 1, 1941.

After 12 days of rather terrifying detention, and examination in city jails, I was released yesterday at 10 A.M. My personal experience were difficult but endurable, but the vision of the abyss was appalling.... These were days when I could thank God for a clear faith, a consistent Christian Program and a clear conscience, days when it was a joy to realize that the words, "Lo' I am with you" can fortify the soul..... Grief and joy, fears and new faith, opposition without and new love and peace within, all are mixed up in one flood of Divine providences which carries us forward from day to day.
June 20, 1941 / constantly)

Conditions grow more threatening and our position seemingly more dangerous. ... We try to prove by every contact that Calvary love is the motive of our missionary service. Japan needs Jesus Christ and his love more today than ever"...

(When all this strife may cease, or when you may be able to return, or) what we may be able to do of helpfulness to these people, remains to be seen.... There will surely be much we can do in the name of Christ to help bind up broken lives and assist the needy and point the way of life to hungry hearted men and women seeking God and his cleansing from the curse of sin.

Tampa Jan 17⁴⁴ p 24 Forward to a Texan

Capo Henry T. Waskow. Bellair Tex 36th Ave

Body down a mile (Italy) middle 20s

Scum. "Jim long ole man" Salomon

rearranged uniform walked away

Central Chapel Pgh last only seen

고난의 가치함을 알녀함

2. The fellowship of His sufferings.

We are familiar with Paul's ministry and what he endured for Christ. Taunted by his critics he relates them in 2 Cor. II:24-28. Paul endured these gladly. Thought of Christ's sufferings for him.

Many Christians including missionaries feel the same way. In Korea a time of suffering now.

Koreans to the missionaries-You dont have to go to jail. Happenings since. Arrests. Blair's letter. Women in jail DeCamp and Lowe.

Sufferings of God's people today. In the war areas. The result upon the Chinese -More responsive. Churches crowded

죽음의 심을 보배라고

3. Made conformable to His death

The early church rejoiced in martyrdom Rev. 6:9- "I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held". (white robes given to every one)

The martyrdom of the Apostles. Paul in 2 Tim. before his death. Had no regrets

The attitude of the Catholics- Early history of the Korean Church- 1000 martyr Blair Henderson under work

In these days- Has the church gone soft Sufferings for country- Supposing some missionaries are lost. The Zamzam Should missionaries seek the protection of their governments?

고난을 바침으로써 수를 알음

Knowing Christ in a Time of Suffering

TEXT: Phil. 3:10-11 -16

That I may know him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death; if by any means I might attain unto the resurrection of the dead.

Scripture-2 Cor. 4:2-18.

Heb 2:10 고난으로 얻어 온 것 ⁵⁻ 게 함
INTRODUCTION

Many Christians troubled over the sufferings of this war stricken world. Why must it be? Who doesn't God act?

Text
The problem of suffering has never been solved. Job and his sufferings. Conclusion-"I abhor myself and repent in dust and ashes." (too wonderful for me)

Switzerland 800
Paul lived in a time of suffering and endured. Phil. 3d. What he had given up for Christ. "Looking forward". Purpose of self, to know Christ.

DISCUSSION *Christ Jesus* 부활 거늘을 알기 함

I. The power of His resurrection. *117*
The keystone-Paul in I Cor. 15. If Christ be not risen. *Christmas Cross*

The transforming power of Christ's resurrection. The Apostles before and after. Their preaching of the resurrection. Paul at Athens. *Acts 17 22*

What I say to Koreans-Supposing the missionaries came and preached Christ without the resurrection.

Apr 7, 1944 Turtle Creek, Pa. Union Sem 4 P.

THE JERUSALEM CHURCH

Text: Acts 2, 1b - "They were all with one accord in one place". Script: Acts 2:37-47; 4:32-33

Introductory

The Birth of the Church. Formal entrance of the Holy Spirit. Outward manifestations - wind, fire, house shaken

A. Two special gifts, not granted to the Church today.

1. Speaking with tongues - 16 nations mentioned. Ch. 2:8 - "How hear we every man in our own tongue, wherein we were born?" Read 1 Cor. 14:1-40. Paul spoke more than all, yet, v. 19 - "I had rather speak five words with my understanding .. than 10,000 words in an unknown tongue"

2. Performing miracles, wonders, signs. Healing of the lame man, Ch. 3; Prayer 4:30 "By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus; death of Ananias and Sapphira, Ch. 5; healing of Aeneas, ch. 9:34; Dorcas, 9:9:40; release of Peter from prison; Ch. 12:7; handkerchiefs, Ch. 2:43
Many signs and wonders were done by Apo

B. Characteristics of the Jerusalem church that should be in the church today -

1. Prayer. Ch. 1:14 - "They all continued with one accord in prayer and supplication"; Ch. 4:31 - "When they had prayed the place was shaken wherein they were assembled: Peter and Cornelius pyyaed, Ch. 10; Prayer is indispensable.

2. Assembled - Ch. 2:44 - "All that believed were assembled"; the text; The value of regular attendance

3. Fellowship. Ch. 2:46 - daily with one accord in the temple..breaking bread from house to house...eat meat with gladness and singleness of heart.

Loved to be together. Paul to the Philippians, Ch. 2. "be of the same mind" nothing through faction, etc. A necessary condition to spiritual growth.. Lord's Su Ch. 4:32 - of one heart and of one soul

4. Doctrine "apostles' teaching". Value of religious education and ways to get it. Training classes. In Korea. Literature: S.D.A. and Jehovah Witness Christian Scientists.

5. All things common Ch. 2:45. to every man as he had need...sold possessions...none that lacked..distribution

Willingly, not by rule or law. Joses (Barnabas)..Ananias & Sapphira. Equivalent way today..Benev. C. Chest, F. train..Ch. world service..for the poor. of Communism. Pensions, social security

6. Evangelism Ch. 2:47 Added to the church daily...increase of numbers

The New Life Movement..Objectives The Korean Church. Spake with boldness With great power..witness of the reurre

Save yourselves from this untoward gener

Conclusion Favor with God and man.. Great grace was upon them..praising God.. Fear came on every soul ..Effect of the church in the community

Mar. 6, 1949. Ravenswood, W-Va

PREACHING THE GOSPEL 5-6

Read: Col. 1:28-29; 4:5-6;

Introduction 2 Tim. 4:2-5; Acts 10:42

Missionaries on furlough after 5 to 7 yrs. notice the changes in the church in America. Dr. Hutchinson before Wash. Presb'y said that he noticed the absence of the note of urgency in preaching

1. Urgency Former style of preaching
Now absence of fear. Lack of concern for relatives and friends. Nelson. Marriage to non-Christians. No evangelistic note.
Cf. Presbyterians, Episc., Meth. with the growing churches now. Pentacostal, Nazarene

The N.T. attitude was one of urgency
John the Baptist & Jesus: "The Kingdom of heaven is at hand". Caused a stir.

Peter: What must we do to be saved?

Hebrews: How shall we escape? Today if you hear his voice, etc.

Paul to Timothy: "Be instant; preach the Word.. in season, out of season, reprove, rebuke, exhort. For the time will come etc. The opportune time for individuals. Peoples (Japanese, Koreans)

Paul to Col. "Walk in wisdom towards those that are without, redeeming the time"

2. The Command of Jesus to preach the Gospel, ... and His example.

His program made three tours of Palestine.. Sent out the 12 & the 70 His last command... Before the Second Coming (Matt. 25:14).. then shall the end come

Peter to the House of Cornelius
"He commanded us to preach unto the people and testify that it is he which was ordained of God to be the Judge of the quick and the dead (Acts. 10:42)

Paul said: "Woe is me if I preach not the Gospel"... necessity is laid upon me.. 1 Cor. 9:16 We are to do it winsomely.. Our speech is to be seasoned with salt.. we are to know how we ought to answer every man.

Ye shall be my witnesses... Acts 1:

3. The duty of all Christians to preach, to testify. The weakness of the church, none to preach, none to pray.

Compare with the early church After Stephen, persecution. "They were scattered abroad, went everywhere preaching the word." Acts 8:4

In Antioch to the Gentiles.

Compare to the Korean Church.

CONCLUSION; Organize the work of the church and make preaching central. Will include, prayer, Bible study, missions, helping the poor, training the youth

Can be done.. the crowded churches.
Vance in Lewiston